

HISTORY OF INDIA FOR JUNIOR CLASSES

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PREFACE.

THIS little book is intended to be used in Middle Schools and Junior Classes of High Schools, and to cover a course of one or two years.

My object in writing has been to tell the tale of the history of India as simply and as briefly as possible. The knowledge of English possessed by boys in Junior Classes is, as a rule, very slender. I have therefore used short and easy words and avoided long sentences. Where the use of a long word has been unavoidable, I have explained it. I have noticed what seem to me to be the chief events and the chief actors on the stage of Indian History and only these. I have tried to trace events to their causes—to show the 'Why' and the 'How' as well as the 'When.'

The Maps and Illustrations are a special feature of the book and one that will, I hope, commend itself to teachers. The clearest maps are, it is well known, those with the fewest names. I have given the names of those places only to which I wish to draw attention. I have to thank the well-known Indian artist, Rajah Ravi Varma, for permission to use his pictures of Rama. For the picture of Major Stringer Lawrence and Muhammad Ali, I am indebted to the Prince of Arcot. For the likenesses of Siraj-ud-doulah, Mir Jáfár, and Mirán (which have never, so far as I know, been printed before) I am indebted to the Nawáb of Murshedabad.

E. M.

The present edition covers events up to the outbreak of war in September 1939.

1941.

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A HISTORY OF INDIA.

1. India, its Mountains and Rivers.

1. India is a very large country jutting out into the sea from the south of Asia. It has three sides. On its northern side there is a range of lofty mountains called the Himálayas. The eastern and western sides are washed by the Ocean.

2. The Him-álayas—the “Home of Snow”—are the highest mountains in the world. Like great walls they shut off India from the rest of Asia. On their tops lies snow which never melts. It is so cold up there that neither man nor beast can live, and no trees can grow.

3. If these mountains reached right across from the eastern to the western sea, no one could come into India from the north. But on the north-west and on the north-east they sink into lower ranges of hills through which there are valleys called Passes, because men can *pass* through them. They, too, are very lofty, thousands of feet high, and are often filled with snow.

Mountains and Rivers of INDIA.



4. The hills on the north-west are the Sulciman hills, and the chief pass through them is the Khyber. On the north-east there are the Patkoi hills. Between them and the eastern end of the Himálayas, the mighty river Brahmaputra has pierced a way for itself, and the passes into India from the north-east lie through the opening the Brahmaputra has made.

5. To the south of the Himálayas lies the vast plain of Hindustan, or Northern India, through which two great rivers flow, the Indus and the Ganges. The western part is the valley of the Indus, and the eastern the valley of the Ganges. South of this great plain the Vindhya mountains stretch across the centre of India, and to some extent shut out the southern part of India from Hindustan.

6. The word Deccan means south, and the Deccan is that part of India lying south of Hindustan, from which it is separated by the Vindhya mountains. On the west, the Vindhya mountains come nearly down to the sea, but at their eastern end they sink into lower ground called the table-land of Chutia Nagpur. The easiest way from Hindustan into the Deccan is, therefore, between the eastern end of the Vindhya mountains and the sea. It is by this way that, long, long ago, the people who now live in the Deccan probably came there.

7. The Deccan is a country filled with hills and rivers. On the west there is a range of high hills called the Western Ghauts, and on the east lower ranges of hills called the Eastern Ghauts. Nearly all the rivers in the Deccan rise in the Western Ghauts and run down eastwards into the sea through openings in the

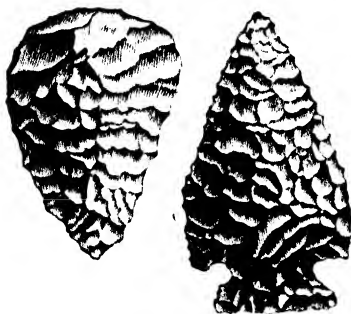
Eastern Ghauts. Between both the Eastern and Western Ghauts and the sea there are strips of low land. That on the east widens out in the south into a plain called the Carnatic or the Plain of Southern India. The way into Southern India from the north is along these strips of low land between the ghauts and the sea.

2. India in the Oldest Times.

(1) *The Stone and Metal Ages.*

1. Long ages ago India was a wild country covered with vast forests. Wild beasts roamed through the woods and huge snakes glided along under the trees. There were no cities, or towns, or villages, or roads, or houses.

2. Here and there a few wild men lived in caves like bears or slept in trees like monkeys. They were short, black and ugly, naked and filthy. For food they ate wild fruits and berries, and roots, or the flesh of pigs or deer which they had killed. They had no knives, but used sharp flint-stones to cut with. They had found out how to make fire by rubbing sticks together.



FLINT KNIVES.

We may call them the men of the Stone Age.

3. After living like this for ages, these wild men

slowly found out how to live better. They built little huts in the woods to live in. They wore leaves, or the skins of beasts which they had killed, for clothing. They had bows and arrows or pointed darts, with which they killed deer. By eating better food they had become bigger and stronger than the men who lived before them. They had found out how to make pots out of earth, and in them they cooked their food. They had also found out how to work in metal, out of which they made axes and spear-heads. We may call them the men of the Metal Age.

(2) *Early Indian Races. The Kóls.*

1. In the earliest ages, of which we have any account, we find that India was inhabited by a great many tribes belonging, so far as we can now tell, to two great races. These were the Kóls and the Drávids. At that time the Kóls lived in Northern and Central India, while the Drávids, who seem to have been far more numerous, inhabited every part of the country.

2. Whether the Kóls were the descendants of the wild men of the metal age, and had gradually become better and stronger and cleverer than they, just as the men of the metal age had descended from the men of the stone age—or whether they had at first lived in some other country, and then come down into India from the north-east, as some learned men think, we do not know for certain. All that we are sure of is that they lived, in the earliest ages, all over Northern and Central India.

3. The Kóls had no cattle. They lived chiefly by hunting, but they used also to dig up the ground and sow grain, at first with wooden tools, but afterwards with tools made of iron. They were divided into families, each of which lived in a little village. They worshipped the ghosts of their forefathers and spirits which lived, they thought, in the forests. Most of the Kóls mixed with the other races, which came into India from time to time, so completely that they cannot now be traced. Some of the Kól tribes, however, have for thousands of years kept apart from the Hindus, whom they dislike. There are now about a dozen of these tribes, which number about three millions. They live in the hilly parts of Western Bengal, Chota Nagpur, Orissa, and the Central Provinces. The chief of them are the Bhils and the Santals.

(3) *Early Indian Races. The Drávids.*

1. We know as little about the forefathers of the Drávids as we do about those of the Kóls. They may, like them, have descended directly from men of the metal age, or they may at first have been of the same race as the Kóls, and have descended from Kól tribes, who, by living for ages in the more fertile parts of the country, had become stronger and more civilized than the Kóls of the hills. Some learned men think that they came down into India from countries to the north-west, that they lived for a long time in Northern India, and then fought their way through the Kóls into Southern India.

2. Others think that the Drávids came from the

south : either from a great country which very long ago stretched far into the Indian Ocean to the south of India, but now lies sunk beneath the sea and cannot be seen, or from the islands which stretch away from the south-east of Asia to Australia, and were formerly joined to it by land now sunk beneath the sea.

3. The Drávids had large herds of cattle. They cut down the thick forests that covered the country,



DRavidian SNAKE WORSHIP.

cleared the ground and cultivated it. They lived in villages, each with a headman whom the rest obeyed. They worshipped the earth, which they called their great mother, as well as snakes and trees. They did not love their gods but feared them, and prayed to them not to hurt them. They thought that their gods were fond of drinking blood, and to please them they shed the blood of fowls and goats and buffaloes.

4. We know that in very early times there were great Dravidian cities and Dravidian races and nations

all over India, as well in the north as in the south. They had large settlements under kings, to whom the headman of each village gave a share of the grain. Many of the rules about village government have come down from the ancient Drávids, who first made them. They were great traders and sent teak, muslin, peacocks, ivory, sandal-wood, and rice to other countries by sea long before the Áryans came to India. They were good carpenters, weavers, and smiths. Even at that early age they were a civilized people.

5. The Dravidian tribes dwelt side by side with the Kóls, but as they were stronger, more numerous, and more civilized, they took for themselves the more fertile tracts, leaving the rest to the Kóls. In many places the two races mingled into one. In after times, as tribe after tribe and nation after nation came down into the country and settled in it, the ancient Dravidian and Kól races at first fought with them and then mixed with them, forming new races. They seem in the course of ages to have been swept completely out of the north-west of India, now called the Panjáb, Kashmir, and Rajputana, which were time after time filled by one race after another from the north. But that they formed by far the larger number of the nations which occupied the central part of Northern India, the valley of the Ganges, and the whole of Central India, is shown by the marks which they have left upon the inhabitants of those countries in their colour, the shape of their heads, their eyes, noses, and foreheads, and their height. These marks show that many races among these people are partly descended from Dravidian forefathers.

6. In Southern India, however, the Dravidian natives have changed very little in appearance. They are still called Drávids. From living in a very hot country for thousands of years they have become very dark, and they are now much darker than the people who live in other parts of India. These South Indian Dravidians now number about 71 millions and speak fourteen different languages, the chief of which are Tamil, Telugu, Malayalam, and Kanarese.

7. There are still some old Dravidian tribes left in other parts of India who are scarcely Hindus even now. They seem never to have become civilized like the other Dravidians. They live in the wildest hill countries in the north of the Deccan. The chief of them are the Gonds and the Kándhs.

(4) *Races that have settled in India.*

1. To the north of the Himálayas lies Central Asia. There it is very cold, for the great mountain ranges are covered with snow. The ground is for the most part hard and stony, very little rain falls, and there are very few rivers. The tribes who live in these dreary tracts wander about from place to place to get grass for their cattle, and find it hard to live, for grain does not grow easily.

2. Below the Himálayas, on the south, there stretch for more than a thousand miles vast warm sunny plains, through which great rivers flow. There it is easy to live, for the soil is rich and all crops grow well. From the earliest times the people of the cold bleak countries in the north have come down through the passes in the mountains to the rich plains in the

south, and when they have found how much easier it is to live there than in the north they have made those plains their home.

3. But after a while other tribes from the north have come down after them and driven the early comers still further south, or made friends with them and mixed with them so as to form one people. This happened a great many times.

4. The names of many of these tribes have no doubt been lost. But, so far as we know, the races which came down into the plains of Northern India and settled there from time to time were these, in the order in which they came: Turanians or Mongols, Aryans, Persians, Greeks, Sakas or Scythians, Huns, Arabs, Turks, Afghans or Pathans, and Moguls.

5. We shall in this history learn something about each of these races, and how, when, and where they settled in India. Some of them—the Turanians—came only into the north-east; some—the Persians, Greeks, and Arabs—did not get beyond the north-west; others—the Moguls, Turks, and Pathans—settled chiefly in the valleys of the Indus and the Ganges in Northern India; others again—the Sakas and Huns—settled both in the north-west and the western parts of Central India; while the Aryans, who were nearly the first to come, went furthest and spread over the whole country excepting Southern India, which very few of them reached.

(5) *The Turanians or Mongols.*

1. The old home of the Mongols was in Mongolia, the country in the centre of Asia, also called Chinese

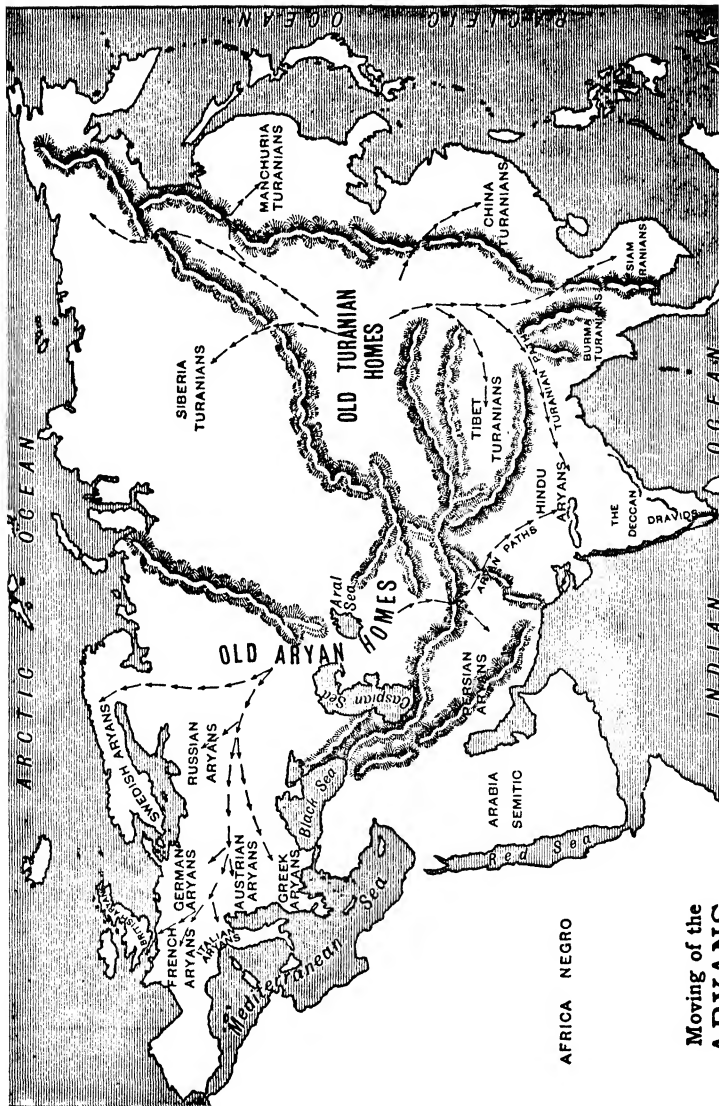
Tartary, from which they spread into China and the countries near it. Muhammadan writers call this country Turan and the people Turanians. They are also called Tartars.

2. They were short men with broad heads, flat noses, narrow slanting eyes, and their colour was a yellowish brown. Long before the Áryans came they made their way down into India by the openings in the hills through which the Brahmaputra and its tributaries flow, and hordes of them filled the countries in the north-east, now known as Assam and Bengal. They were stronger and fiercer than the Kóls and the Drávids, with whom they at first fought, but with whom after a time they gradually mixed. Ages of living in India and mixing with other races have changed them very much, but the marks which have been left on the inhabitants of this part of India still show who their forefathers were.

3. *The Pre-Historic Age.*—As the Kóls and Drávidians were in India and as the Turanians came to India long before we have any records of the past, that is to say, before history begins, we may call all the time before the coming of the Áryans the Pre-Historic Age. Speaking very roughly, we may say that this age extends from an unknown past down to about B.C. 2000.

3. The Áryans.

1. Long ages ago a number of tribes and families called Áryans lived in the western part of Central Asia, in the country now called Turkestan, and in the eastern plains of Europe. They were tall, fair, and handsome,



Moving of the
ARYANS

had high foreheads, and were very unlike the flat-faced, yellow-skinned Tartars of the country to the east.

2. These Áryans lived in villages and small towns, and kept flocks of sheep and herds of oxen. They tilled the ground and raised crops of wheat and barley. They could spin thread and weave cloth. They had not found out how to make tools of iron, but instead they melted tin and copper over a fire and mixed them so as to make a brown metal called bronze. Out of this they made knives and spear-heads.

3. Several families living near one another were called a tribe, and each tribe had a leader or chief who led it out to war. These tribes grew larger and larger. At length they grew so large that there was no room for all of them in their old homes ; and the countries in which they lived, which were at first well-watered and fertile, grew drier and drier. So some tribes went west and some went south. Those who went west spread over the whole of Europe. They mixed with the tribes who lived in those countries, who were many more in number than they were, and gave them much of their language, and many of their customs. The mixed peoples formed by the Áryans and the tribes whom they found in different parts of the country became the forefathers of the English, the French, the Germans, and other nations of Europe. Several other great tribes went south. Some stayed in Persia, of which one name is Irán, another form of the word Áryan. Other tribes went on to Afghanistan, and after staying there for a while came down through the Khyber and other passes in the north-west into Hindustan.

4. Indian Áryans of the Vedic Age.

1. We may call the Áryans who came down into Hindustan the Indian Áryans. We know more about them than we do of the Western Áryans. They could not write, it is true, and have left us no records about themselves, but they sang hymns to their gods, and these hymns fathers taught their sons to repeat very carefully. Some of them were never forgotten, but handed down from father to son for hundreds of years. At length the art of writing was found out, and these hymns were written down, and so Hindus have them now. They are called the Vedas or 'Wisdom' of the old times. From them we learn a good deal about the old Hindu Áryans.

2. They lived a simple happy life for a long time on the banks of the rivers in the Panjáb. They cut down the forests, tilled the ground, and grew crops of golden grain, chiefly wheat and barley. They worshipped bright friendly gods, whom they called Devas or Shining Ones. Before they came to India, while they were still in the cold north country, they needed fire and heat to keep themselves warm and to cook their food. So they prayed chiefly to the Fire-god, Agni. But when they came down into the Panjáb and found how rain was wanted to make their crops grow, they adored the sky god, Indra, and sang hymns to him. The thunder, they thought, was his voice,

and the flashes of lightning his spears, with which he pierced the black clouds to make them pour down their rain upon the fields.

3. They thought that after death their souls would go upwards through the air to a bright and happy



ARYAN SUN WORSHIP.

world above the sky, where there was no pain and no sorrow, where light and joy for ever dwelt, and friends would never part. The king of that bright world they called Yama, who was, they thought, the great Judge of the dead. They also prayed to Varuna, or the great blue Sky that spreads overhead ; to Súrya, the bright

Sun ; to Váyu, the air that fills all space ; to Rudra, the dark Thunder-cloud, and to Ushas, the rosy Dawn of day.

4. *The Vedic age.* We do not know for certain when it was that the Áryans first came down into India. Most learned men now think that the latest Áryan tribes must have come not later than B.C. 1500, although some think that it was long before. They are also of opinion that the Áryans did not for the next 500 years spread much beyond the Panjáb. As for the greater part of this time they worshipped the gods of the oldest of the Vedas, called the Rig Veda, spoke the old Vedic language, and followed the old Áryan customs, this period, from about B.C. 2000 to B.C. 1500, may be called the Áryan or Vedic age.

5. Hindus of the Epic Age.

1. When the Áryans came down into the Panjáb, they found it filled with the old natives of the country, Drávids and Kóls, and perhaps many other races, long since forgotten. They fought many battles with them of which we are told in the Vedas. But they were few, and the natives of the country were many. They seem, after a time, to have made friends with them, and finally to have inter-married with them. At that time there was no caste. But in course of time the country was too full to hold all the people in it. Fresh bands of Áryans kept on coming

down, band after band, from their old homes in the north, some of them through Afghanistan and others by way of Kashmir.

2. Far to the east there lay still richer and warmer plains through which the Ganges and Jumna flowed. So some of the tribes went on eastwards, keeping along the banks of the rivers. This country, however, was also full of people. There were Drávids and Kóls there too, and the mixed races which had been formed by them, and the Turanians. They were many more in number than the Áryans, at least twenty times as many, but they had lived long in the hot plains of Hindustan, and were not so brave nor so strong nor so clever as the big stout men from the north-west. The Áryans long held them in contempt, and hated them. In the Vedas they are called Dásas. Other native tribes are called Nágas, Asuras, Dánavas, and Deityas. They are said to be black-skinned, to have a vile colour, to eat raw flesh, to have flat noses, and to have no religion. This, however, is said, we must remember, by their enemies. We know that many of them were civilized and had great cities and traded with other countries. We have no books written by the Dravidians of those times. If we had, no doubt they would say just the same of the Áryans. At first the Áryans fought with them, but in the end they made friends, mingled with them, and formed fresh races, just as the Western Áryans did in Europe.

3. In the old Áryan days the father of a family offered up prayers to the fire-god and the sky-god for

himself and his children. He and his sons tilled the ground, or wove cloth to make clothes. The little boys tended the cattle, and the women milked the cows or spun thread, or did other work at home. In time of war the men took up their swords and bows and went out to fight, under the leadership of the strongest and wisest man in the tribe, who was their chief. He prayed to the gods to help them in the fight, and thanked the gods for their aid when the fight was over.

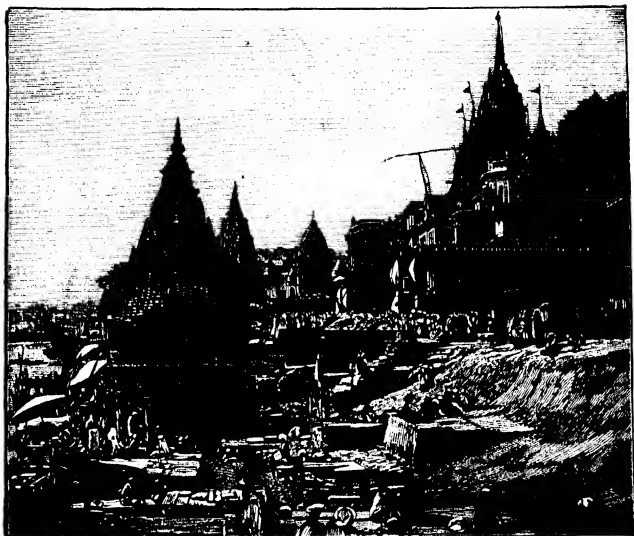
4. But as the Áryans spread over North India there was so much to be done that the fathers of families and chiefs of tribes had no time to learn the old Vedic prayers and hymns to the gods. So several families were set apart in each tribe to do these duties. In course of time these families were regarded as very holy by the rest of the tribe. They formed a separate class or caste called Brahman.

5. It was also found that the chief and his fighting men had no time to till the ground nor do anything else than fight. So the strongest men in each tribe were set apart to fight. At their head was their chief, whom they called their rajah or king. They and their families formed a separate class or caste called Kshatriyas. For a long time they were equal in rank to the Brahman, but in the end they took the second place. Kings and chiefs and royal families of the mixed races formed by the Áryans, and the old natives of the country, were in the early days also called Kshatriyas.

6. The rest of the people who tilled the ground,

wove cloth, and did other work were called Veisyas. They were the third class or caste.

7. All the people below the royal and noble families of the mixed races formed a fourth class called Sudras. They were by far the largest in



BENARES.

number, quite nine-tenths of the population. Some of the Sudras seem to have formed nations of their own, and we find that some of the most famous kings of ancient India were Sudras.

8. Those wild savage tribes who did not make friends with the Áryans, but were conquered by them, became their slaves and were the lowest class of all. They did not belong to any caste, and were called

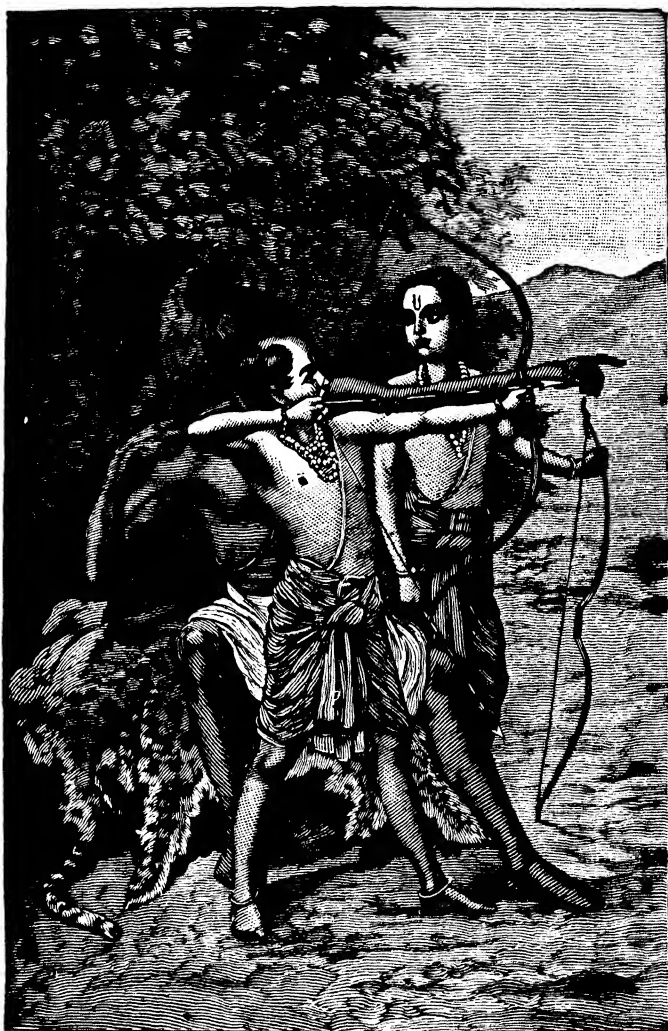
Chandalas, or out-castes. They were not even allowed to live inside the village, but had huts outside.

9. Thus, after a very long time, were formed the peoples known as the Hindus, at least 3000 years ago. They were divided into many nations, each with its Rajah or king, its Kshatriyas or soldiers, its Brahmans or priests, its Sudras or common people, and its Chandalas or slaves. Great cities and temples were built and many new gods were worshipped. One of the oldest cities was Kási or Benares. At length all those people who did any one work or followed any one trade were made into a separate caste, so that hundreds of castes arose and continue to the present time. Those who belong to one caste are not allowed to do the work of any other caste, nor to eat with people of other castes, nor marry with them. This custom of caste is found only among the Hindus, in India, and nowhere else in the world.

6. Ráma of the Epic Age.

1. There were many great heroes and warriors in Northern India in those early Hindu days. The most famous of them all was a Kshatriya prince named Ráma, whose father, Dasaratha, ruled over Ayodhya, the country now called Oude in North India. Ráma was the strongest and bravest prince in all the country round.

2. The most beautiful maiden of that day was Síta, daughter of another great Kshatriya prince. Her father had a very large heavy bow, and he promised to marry his daughter to any prince who could bend the bow. Prince after prince tried but failed. Then Ráma,



RAMA LEARNING TO SHOOT.

who had also come to the court of Síta's father, took up the mighty bow and bent it till it snapped in two. He was then married to Síta.

3. The father of Ráma loved him best of all his sons. As the eldest son, he was his rightful heir. But Ráma had an unkind step-mother who wanted her own son to get the kingdom. She persuaded the old king to send away Ráma and his brother Lakshman to the forests of Southern India and make her son his heir, so that he might get the kingdom when he died. Ráma did as his father told him, and with Lakshman and Síta went far away into the hill country in the Deccan—they crossed the river in a boat.

4. Here in the wild forests Ráma lived for many years. He made friends with the black forest tribes whom the Áryans called monkeys. A wicked king named Rávana took away poor Síta one day when Ráma was out hunting and carried her off to his own country, Ceylon. But Ráma went after him, and was helped by his dark-skinned friends who lived in the woods. Their chief was called Sugriva. He sent a large army to help Ráma, under his general Hanumán, whom to-day many Hindus worship as the great Monkey-god. Rávana was killed, and Síta came safely back with Ráma.

5. At last Ráma went back to his kingdom with Síta and Lakshman. His father had died, and his younger brother who had refused to be made king, but had kept the kingdom safe for Ráma, gave it up to him, and he was made king of Oude. He lived happily for many years, and is to this day worshipped as a god by the Hindus. The story of his life is told in a long poem, the *Rámáyana*, which is one of the sacred books of the Hindus.



7. The Great War between the Pándus and Kúrus in the Epic Age.

1. You have heard of two old Hindu books already, the *Vedas* and the *Rámáyana*. Another old book regarded as very holy by Hindus is the *Mahá-bhárata*. We learn a good deal about the manners and customs of the early Hindus from these books, which are very interesting. They have been translated into English.

2. "Mahá" means 'great,' and "Bharata" was the name of an old Hindu prince. The word "Mahá-bhárata" means 'the story of the great war fought between the descendants of Bharata.' These descendants were two old Hindu families known as the Pándus or sons of Pándu, and the Kúrus or sons of Kúru. They fought for the kingdom of Hastinápura or the Elephant City, which was not very far from where Delhi now stands. The *Mahá-bhárata* is a very long poem in eighteen books, full of tales of the Hindu rajahs who fought on both sides in this war. There was a great battle on a plain called *Kuru-kshetra*, afterwards known as Pānipat. It lasted for 18 days, and in the end the Pándus were victorious and all the Kúrus were killed.

3. A very famous rajah who helped the Pándus was Krishna, Rajah of Gujarat. He is to this day worshipped as a god by the Hindus.

4. *The Epic age.* An epic poem is one that tells of great deeds done by mighty heroes of old. From about B.C. 1500 to about B.C. 1000 we may call the Epic age, because it was about this time that Ráma lived and that the events about which the Mahá-

bhárata tells us took place. Although the events happened about this time however, the two great epics themselves—the *Mahá-bhárata* and the *Rámáyana*—were not put into their present shape till some time in the next age, hundreds of years afterwards.

8. The Old Hindu Age.

1. From about B.C. 1000 to about B.C. 300 we may call the Old Hindu age. Many Hindu nations had been formed by the mingling of the Áryans with the Dravidians, the Kóls, the Turanians, and other old natives of the country. Castes had been made, and the Brahmins were the priests of the people. The old Vedic gods and the simple beliefs of the Áryans had been forgotten. The Vedic language was dead and its place had been taken by *Sanscrit*, the learned written language of the Brahmins, and the *Prakrits*, or languages spoken by the common people, from which the languages now spoken have come.

2. It was at the close of this age that the Persians and Greeks, of whom we shall now read, came to India. Thus we see that for the long period of at least a thousand years, from the last arrivals of the Áryans to the coming of the Persians, we have no record of any people from outside entering India. We cannot doubt that many tribes did come down from the North-West, again and again, as they have been doing ever since we have had written histories of India, but no records of them remain.

(1) *The Persians in India.*

1. The Áryans who went down into Persia founded

a mighty kingdom there. About B.C. 500 the king of Persia named Darius ruled over the whole of Western Asia : including the countries now called Asia Minor, Persia, Afghanistan, Turkestan, and that part of the Panjáb west of the river Indus.

2. Wishing to extend his kingdom he invaded the Panjáb. His admiral Scylax fitted out a fleet of vessels on the Indus, sailed down the river to the sea and then round the coast to the Red Sea. Darius annexed the whole of the valley of the Indus and formed it into a province of the Persian empire. It was said to be the richest of the twenty-three provinces of his empire and to have yielded in gold dust a revenue of what would now be worth a million pounds sterling.

(2) *The Greeks in India.*

1. The Greeks were at that time the most learned, the bravest, and the best of all the nations of Europe. A Greek king named Alexander determined to invade Persia. This was about 200 years after Darius had taken the Panjáb. Another king of the same name was reigning in Persia. He took a small force of brave Greek soldiers, about 35,000 men, and boldly marched into the Persian kingdom.

2. Alexander was one of the best and bravest soldiers that ever lived. He is known in history as Alexander the Great. He conquered the whole of Asia Minor and Persia, and defeated the armies of Darius the Persian king in every battle he fought. After taking all Turkestan and Afghanistan, he came down into India by the Khyber Pass, as the Áryans had done ages before.

3. One of the Kshatriya kings of the Panjáb, named Porus, tried to drive Alexander back. There was a great battle on the banks of the Jhflam in which Porus and his men were utterly defeated by Alexander and his Greeks.

4. Alexander then thought of conquering all Hindustan. But his soldiers were tired out and refused to follow him. They wanted to return to their own country, which they had not seen for several years. So Alexander had to go back.

5. This invasion of India by the Greeks under Alexander the Great, in the year 327 B.C., is a very important event. The Hindus of that day wrote no histories, but the Greeks did. Several learned Greeks who went to India with Alexander wrote accounts of what they saw and heard in India. The accounts they wrote are lost, but parts of them were copied by other Greek writers, and these books we now have. They tell us something of the Hindus 2200 years ago.

(3) *Chandragupta Maurya* (B.C. 321-297).

1. On the death of Alexander, his vast empire was divided between his generals. The Greek general who got Turkestan, which the Greeks called Bactria, was named Seleukos. He tried to keep the Panjáb under his power too. But the King of Magadha, named Chandragupta, had taken the Panjáb after Alexander had left India. Seleukos found that he could not overcome him, and so he made a treaty with him. Chandragupta gave him 500 elephants, and he gave up all claim to the Panjáb. He also

gave his daughter in marriage to Chandragupta, and sent a Greek officer named Megasthenes to live at his court. The dynasty founded by Chandragupta is known as the Mauryan, after Mura, his mother.

2. *Magadha* was the country now called Bihar. Its chief city was Pataliputra, now called Patna. It was the greatest and most famous Hindu kingdom of the age. Besides his own country, Chandragupta seems to have ruled over the whole of Northern India, from the Eastern to the Western Sea.

3. *Megasthenes* lived at Pataliputra for several years, and wrote an account of what he saw and heard, and parts of his book may even now be read. He tells us that the Hindu men, whom he saw in those days, were brave and truthful, and the women good and pure. There were no slaves. Every one trusted every one else. People did not put locks on their doors, as there were very few thieves. They scarcely ever went to law. He says that at that time there were 118 kingdoms in India. There were white Indians, who must have been the high caste Áryans—the Brahmins and Kshatriyas—and dark Indians, who were no doubt the Sudras and lower castes. Each village was complete in itself, as it had men of every caste and every trade and profession in it.

9. Buddha.

B.C. 567-487.

1. About 2500 years ago there lived in North India a Kshatriya prince named Suddhó-dana who ruled over a tribe called the Sakyas. The chief city was Kapilavastu, on the little river Rohini, about 100

miles north of Benares. He was brave and warlike, and wished his only son Gautama to be a warrior like himself. So he taught him how to use the spear, the bow, and the sword. He was a fine handsome lad, the pride of his father and all the Kshatriyas of his tribe. He was married to a beautiful wife named Yasódhara, and had a little son. He lived in a fine palace and had everything that could make life pleasant.

2. Gautama had always been a very thoughtful boy. He was gentle of speech, kind of heart, and full of mercy to all. Often when hunting he would stop, with his bow half drawn in his hand, when he saw the harmless deer grazing in the forest. "Why should I hurt the poor creatures?" he would say, and then he would put the arrow back into its case and go home without shooting anything. Often, in a race, he would stop, because his horse was tired and breathed hard, and he would lose the race rather than give pain to his horse.

3. One day, in the spring season, his father asked him to come out with him for a ride, to look at the beautiful fields. As they rode slowly through the land full of gardens and wells, and green grass and corn fields, and trees covered with fruit, Gautama felt pleased and happy. But he saw a ploughman driving along a poor bullock which had a sore on its back and beating it with a stick to make it go, till it nearly dropped down with the pain. Then he saw a hawk eating a dove. A little further on he saw a dove killing and eating some flies. So he went home full of sorrow.

4. Some time after this Gautama went for a walk. He saw a man old and feeble, unable to walk and scarcely able to stand, he was so weak from age. And

a servant who was with him said to him, " You too will get old and feeble like this, Gautama." Then he saw a man very ill, groaning with pain. And the man said, " You too will one day get ill and full of pain like this, Gautama." Then he saw a man lying all stiff and cold and dead on the ground. And the servant said, " You too must die, Gautama."

5. A little while after this Gautama, who was then thirty years old, left his father, his wife, and child, took off his kingly robes, cut off his flowing locks of hair, put on the dress of a poor beggar, and went away into the woods, where he lived for seven years, trying to think of some way by which he might stop, or at least lessen, the pain, the sin, and the sorrow he saw all round him in the world. And at last he thought he had found the right path to happiness.

6. He then came back from the woods into the world, and for forty-five years he wandered about the country, now called Bihár, and the provinces of Oude and Agra, preaching a new religion. He gave up his old name Gautama as he did not wish to be a prince any longer, and took the name " Buddha," which means 'the Wise,' or one who has got Buddhi, that is 'Wisdom.' His aged father, his wife and his son all heard his teaching and joined him as disciples.

7. Buddha was one of the kindest men who ever lived. His religion is known as Buddhism. He taught people that it was their duty to be good and kind to all animals and that it was a sin to be cruel or to hurt anyone. He said all men were free and equal in the sight of God, and that one man was as good as another if he lived a pure and holy life and

spoke the truth and did no sin. Many men followed him, and even in his lifetime hundreds of thousands of Hindus became Buddhists. Buddhism was the chief religion in India for quite six hundred years.

10. The Buddhist Age.

ABOUT B.C. 300 TO A.D. 300.

From the reign of Asoka, *i.e.* from about B.C. 300 to about A.D. 300 may be called the Buddhist Age, as Buddhism was at this time the chief religion in India. It did not quite die out for about three hundred years later.

(1) *Asoka* (B.C. 272-232).

1. Asoka, the grandson of Chandragupta Maurya, is often called Asoka the Great, as he was the greatest king of his age. He ruled over Magadha in Pataliputra for about 40 years. When he was a young man he was fond of war, and thought he would make his large kingdom still larger by invading Orissa, then called Kalinga. After a war which lasted for three years, he took the whole country. It is said that hundreds of thousands of men were slain in this war, and that Asoka was so filled with pity by the sufferings which he saw that his whole nature became changed. He said he would make war no more, and would follow the mild and gentle teachings of Buddha.

2. Asoka then took the title of Piyadási, 'the Humane,' and made Buddhism the State religion of Magadha. He sent forth monks to preach the

faith of Buddha in Kashmir, Kandahar, Tibet, Burma, the Deccan, and Ceylon. He made 14 edicts or rules, and caused them to be written on rocks and on great stone pillars all over India. Some of them may be read to this day. One of them is at Allahabad. These edicts contain the chief teachings of Buddha, and tell people to be kind, good, pure, and charitable. One of them tells us that Asoka conquered Kalinga, and made treaties with five Greek kings, among whom were the Kings of Egypt, Greece, and Syria. They show us what a famous king he was in his day.

(2) Indo-Greek Kings.

1. When Alexander left India, thousands of his Greek soldiers remained behind in Turkestan, called Bactria by the Greeks, married women of the country and settled there. Greek kings ruled in Persia for about five hundred years and in Bactria for about a hundred years after Alexander. Then vast hordes of Scythians drove them out of Turkestan.

2. The Greek kings of Bactria and after them the Greek kings of Persia ruled in Afghanistan and parts of the Panjáb, where their coins, with their names on them, are often found even now, for three hundred and eighty years; from about B.C. 250 to about A.D. 130. The most famous of these kings was Menander, called Melinda by Hindu writers. He became a Buddhist, and is said to have been a good and just ruler. The Indian Greeks, called Yávanas by Hindu writers, gradually mixed with the people of the country, and we hear no more of them.

(3) *The Indo-Scythians.*

1. The Greeks called the tribes which lived in Central Asia Scythians and their country Scythia. There were a great many of these tribes, and from about B.C. 100 to A.D. 400—or for about 500 years—they seem to have come down into India one after another, as the Áryans had done ages before. They settled down in Kashmir, Afghanistan, the Panjáb, Sinde, Gujarat, and the western part of Central India. At first they seem to have formed little states side by side with those of the Indo-Greek kings in the Panjáb, but in the end they conquered the whole country.

2. *The Sakas.* One of these tribes, known as the Sakas, which was one of the first to arrive, made their way to Sinde, Malwa, and W. India. Here a long line of Saka princes, known as the “Western Satraps,” ruled, with their capital at Ujjain in Malwa, for about 400 years, down to 400 A.D., when they were overthrown by the great Hindu king, Vikramaditya.

3. *Kanishka* was the name of a famous king of another great Indo-Scythian tribe called *Kushan*, which ruled in Northern India for about 180 years, from A.D. 45 to A.D. 225. His capital was at Purusha-pura, or Peshawar, and he ruled over the Panjáb, Kashmir, and Sinde and was king of Turkestan and Afghanistan as well. Great numbers of his coins, with his name on them, have been found. He was a zealous Buddhist, and held a great Buddhist council in the year A.D. 140 in

Kashmir. When it was over, he sent forth Buddhist monks to preach the faith in Central Asia and China, which became Buddhist countries.

(4) *The Gupta Empire.*

1. Towards the end of the Buddhist age a line of kings ruled in Magadha known as the *Guptas*. Their empire lasted for about 300 years, from about A.D. 300 to about A.D. 600. Two kings of this line were very famous. They were Samudra-gupta and Chandra-gupta Vikramaditya, so-called to distinguish him from the other famous king of the same name, Chandra-gupta Maurya, who ruled in Magadha 500 years before him.

2. *Samudra-gupta* (A.D. 326-375) was a very powerful king. He took a large army all through Central India, right down to Southern India, and conquered the kings of all the countries through which he passed. He did not annex them, but carried away great spoils. He was the Over-lord of all the countries in the Ganges valley. He was not only a mighty king, but a poet, and played well on the vina or lute.

3. *Chandragupta II.* (A.D. 375 to A.D. 413) was a still greater king. He took the title of *Vikramaditya*, "the Sun of Power," and under this name he is by far the most famous monarch of Hindu writers. He took a great army to the north-west, to the Valley of the Indus, the Panjáb, Sindh, Gujarat, and Malwa, which had been ruled for centuries by the Sakas or Western Satraps. Then he completely overcame and annexed their kingdoms. Tales of his life and time, known as

the tales of Vikram, rajah of Ujjain, are told in every Indian village. At his court lived the great poet *Kalidasa*, sometimes called the Indian Shakespeare, and many other famous and learned men.

Fa Hian, a pilgrim from China who came to India to visit the Buddhist sacred places and stayed many years in the country, tells us that Northern India was well governed, and the people were happy. Buddhism was the religion followed nearly everywhere.

(5) *The Huns* (450-528).

The Gupta empire was overthrown by hordes of wild Mongol tribes called Huns, which about the year 450 came down into the Panjáb, and settled there. Then they went on to the valley of the Jumna and overcame the reigning Gupta king. Their chief was named *Toraman*. He made himself King of Malwa about 500 A.D. and called himself a Maharajah. He was succeeded by his son, *Mahira-gula*, who was so cruel and killed so many men that at last the rajah of Magadha, named Bala-ditya, aided by *Yaso-dharman*, rajah of a state in Central India, led a great army against him, defeated him at *Kahrur*, near Multan, about the year 528, and drove him and his armies out of India. The Huns were in India for nearly a hundred years, and many of them settled in the country. The Gupta line of kings went on reigning in Thaneswar for about 200 years longer.

11. The New Hindu Age.

A.D. 300 to 1200.

1. After lasting for about 1000 years the Buddhist religion gradually passed away in India, and the Hindu religion, as it now is, took its place. This did not happen all at once. The new Hinduism with its Brahmin priests and temples and idols and hosts of gods did not all at once take the place of Buddhism. For hundreds of years one was slowly pushing out the other. But by the year 300 A.D., Buddhism had ceased to be the chief religion in India, and in 200 or 300 years more it had quite died out.

2. This change was partly brought about by the preaching of zealous Brahmin and other Hindu teachers, of whom the chief were *Sankara Áchárya*, who in the eighth century preached the worship of the god Shiva all over India, and *Rámánuja Áchárya*, who in the twelfth century preached the worship of Vishnu. Other famous preachers were, in Southern India, *Mádhava Áchárya* in the twelfth century; and in Northern India, *Rámánanda* in the thirteenth century, *Kabir* in the fourteenth century, *Chaitanya* in the fifteenth century, and *Vallabha Swámi* in the sixteenth century.

3. This age has also been called the *Puránic Age*, because it was at this time that many Hindu books called the *Puránas* or 'old books' were composed. There are a great many of them, all written to teach the worship of Vishnu, Shiva and other Hindu gods.

4. The *Rajputs* are first mentioned in Indian history in this age, about 600 A.D. After this we find Rajput kings ruling kingdoms and states all over Northern and Central India. Learned men think that some of the Rajputs were of the same race as the ancient Kshatriyas and that others were descendants of the Sakas or Scythians and numerous other races of Central Asia who settled in Northern India during the first five hundred years A.D. The Rajputs were a brave and noble race, fond of fighting, and seem to have got tired of the mild teaching of Buddha. They did all they could to help the Brahmins to bring back the old Hindu religion.

12. Harsha.

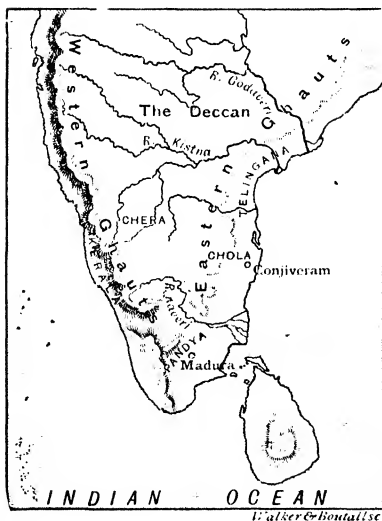
1. The greatest king of the New Hindu age was Harsha, who reigned from A.D. 606 to 648, in the country between the Jumna and the Sutlej. His capital was at Thaneshwar, the ancient Kurukshetra. He took the title of Siladitya and was the Overlord of all Northern India, being the last great Hindu to be supreme ruler of that country. It took him thirty years to subdue the kingdoms in the valleys of the Indus and the Ganges, from the Panjáb to Assam. He tried to conquer the Deccan as well, but this he could not do.

2. We have full accounts of Harsha and his kingdom, one written by *Houen Tsang*, a Chinese pilgrim who lived for some time at his court, and another called the "Deeds of Harsha," a book written by a learned Brahmin named Bana. Houen Tsang travelled all over India. He says that he everywhere found

Brahminism or the Hindu religion followed, side by side with Buddhism, but, in most parts of the country Buddhism was slowly decaying. The king was a Buddhist, but he also worshipped Shiva and the Sun-god. The country was well governed and learned men treated with great respect. Harsha seems to have tried to copy Asoka as far as he could. Once every five years he held a great assembly, gave away all his riches and put on the robes of a beggar.

13. South India in Early Times.

1. What was going on in South India all this time, while the Hindu Āryans were spreading over North India,



and afterwards, while Buddhism was growing, and later still, while the Greeks were ruling in the Panjáb and the Scythians in North-Western India? We know very little of South India in those early times. Dravidian tribes filled the country. There are but few records left to tell us how they lived or what they

did. We know that in the course of ages they built great cities and temples, and that the Brahmins

gradually came down from North India, taught them the Hindu religion, and made them into castes.

2. The earliest kingdom of which we hear is that of Pandya, in the south of the Tamil country, with its chief city at Madura. North of it was the Chola kingdom, also in the Tamil country, with its chief city at Kanchi or Conjiveram. The Chera kingdom was in the country now called Mysore, among the Canarese people. The country of the Malayális, between the Western Ghauts and the sea, now called Malabar, was for ages known as the Kerala kingdom. Some learned men think that Kshatriya princes from North India founded these kingdoms, while others think that Dravidian kings ruled in them from the earliest times.

14. The Muhammadans.

1. Arabia is for the most part a dry and barren country without rivers or lakes. There are great stretches of sandy soil, with here and there a green spot where grass grows and water is found in a spring or well. In olden times there lived in Arabia wild and savage tribes which roamed over the country with their flocks and herds in search of pasture. They were very fierce and warlike, always fighting one another, and had many cruel and evil customs.

2. About six hundred years after Christ a prophet arose in Arabia named Muhammad. He was grieved at the evil customs of the Arabs, and did all he could to make them better. He told them it was wrong to fight with one another and to worship idols. He said there was only one God. At first the Arabs would

not listen to Muhammad, and some of them tried to kill him; but as time went on some of them broke their idols and joined him.

3. These followers of Muhammad were attacked by the other Arab tribes who did not wish to give up their old customs. But they were conquered, and before Muhammad died, in A.D. 632, nearly all Arabia obeyed him. The Arabs believed that he was inspired by God to utter words which were made into a book called the *Qurán*, which is regarded as a holy book by all Muhammadans. His religion is called Muhammadanism or Islám. The Muhammadans are also called Musalmans or followers of Islám. Their religion began in the year 622 when Muhammad fled from Mecca, the chief town in Arabia, to Medina, another large town. This flight of Muhammad is known as the Hijra or Hegira. Muhammadans believe that there is only one God, whose name is Allah, that Muhammad is the Rasul or "Sent One" or Apostle of God, and that all Musalmans are brethren and equal in God's sight. There is no caste in Islám.

4. The Arabs were now knit into one nation, by having one religion and one head. They were just as fierce and warlike as before, but could not now fight with one another. They were filled with zeal, and thought it was their duty to spread their new religion through other countries. They thought that war against unbelievers was a holy war, with which God was well pleased, and they believed that all Muhammadans who were killed in it would go straight to heaven. Those who yielded to them but would

not change their religion had to pay a tax called the Jazia, as the price of protection, and were then allowed to live in peace.

5. They invaded the countries that lie to the north of Arabia, which they conquered easily. The rich spoils they took made them eager to conquer other countries. So they went on from country to country. In a hundred years they had taken Persia, Turkestan, and Afghanistan, or the whole of the old Persian empire. All these countries became Muhammadan.

6. Some of the Persians would not yield to the Arabs nor become Muhammadans. They left their country and fled to India where they have lived for more than 1200 years. They are called Parsees, and like the Áryans of old look on fire as an emblem of God. They now live chiefly on the western coast, in Bombay, and are a quiet, peaceful people, very clever in trading. Many of them are very rich and spend a great deal of money in doing good to others.

7. The spread of the Arabs over the countries north of India was the reason why, for several hundred years, there was no great rush of the tribes of the north into North India. There was so much fighting between the Arabs and the Persians and Tartars that these tribes were not able to go down into India.

15. Mahmúd of Ghazni, the Idol-Breaker.

997-1030.

1. About nine hundred years ago, tribes of Afghans and Turks began pouring down into India through

the passes in the north-west, just as the Dravidians, the Áryans, the Greeks, and the Scythians had done. Who were the Turks ?

2. The Turkish tribes were of a mixed race. When the Áryans, ages before, had come down into India, some families had been left behind in the old Áryan homes. These Áryans had mixed with the Tartar tribes from the east. Long afterwards some of Alexander's Greeks had also mixed with them and taught them some of the learning and customs of the Greeks. In later times the Arabs had conquered them and mingled with them. At the time of which we speak, they had all been Muhammadans for quite three hundred years. Their country was called Turkestan. Those who lived in towns and large villages and were tillers of the ground were called Turks or Tajiks, and were far more civilized than the other Tartars who had not mixed with the Áryans but roamed over the country with their flocks and herds. The Turks were big, fair, handsome men, very much like the Áryans of old.

3. The Afghans were probably of Aryan descent, they had mixed largely with Arabs, Turks and Persians. They were all Muhammadans.

4. The chief city of Afghanistan, the mountain country to the north-west of India through which the passes into India lie, was at this time Ghazni. The king of the country was a Turk named Mahmúd. India was then one of the richest countries in the world, and great trade was carried on between India and the countries to the west. Much of this trade passed through Afghanistan.

5. Mahmúd had often seen the long strings of camels laden with rich goods from India on their way to Persia, and had learned from the merchants where the richest temples and cities lay. Soon after he became king, he determined to invade Hindustan and plunder the rich temples and cities of that country.

6. Seventeen times Mahmúd led his armies into Hindustan. Getting bolder each time he went further and further to the east and to the south wherever there was a rich temple or wealthy city. His armies grew larger and larger, for he was joined by numbers of Turks and Afghans all eager to share in the plunder. He over-ran the Panjáb and then went on to the great cities on the Ganges.

7. The last time Mahmúd came to India, in the year 1024, he went south to the country of Gujarat, where there was a very old temple famous all over India for its vast wealth. In it there was a great idol called Sómanát, the "Moon-lord." After a long and weary march of three hundred and fifty miles through the vast desert of Sind, Mahmúd reached the temple and defeated the Hindu armies which had gathered to defend it. When he went into the temple, the trembling priests offered him large sums of money if he would spare their great idol. But he replied, "I am not a seller of idols, I am an Idol-Breaker," and as he spoke he struck the great image a mighty blow with his iron club and broke it to pieces.

8. Mahmúd died soon after his return to Afghanistan. Although he did not settle in the country himself, he left an officer in the Panjáb in charge of the chief city, Lahore. For 150 years the Hindus tried

in vain to drive the Turks out of the country. The Turki kings who succeeded Mahmúd held Lahore firmly, and often went forth from the Panjáb to plunder the Hindu cities in the great plain of the Ganges which lay beyond. These kings had two capitals, one at Ghazni and the other at Lahore.

16. Muhammad of Ghor.

1190-1206.

1. After the Ghazni kings had reigned about 150 years they were conquered by another Turki tribe who lived in a small country in the north-west of Afghanistan, called Ghor. They were then ruled by a prince who is known as Muhammad Ghori. He was as brave and as warlike as Mahmúd of Ghazni, and he wished to become rich and famous like him. He too spent his life in invading India, but his object was not merely to plunder its rich cities and temples, but to conquer the country and rule it as his own.

2. Nine times Muhammad Ghori led his armies into the plains of Hindustan. He plundered the rich cities and temples which Mahmúd of Ghazni had not reached. In Benares alone he destroyed more than a thousand temples and took away four thousand camels laden with treasure. He always left strong armies behind him under the command of his general, Kuttub, who not only kept the cities and countries which his master had conquered, but took one town after another till nearly the whole of North India came under the rule of Muhammadans.

3. Muhammad Ghori had no sons, and when he died one of his generals seized Afghanistan, and Kuttub, who had for many years been governor of the Indian provinces, made himself king under the title of Kuttub-ud-din, the "Polestar of the Faith."

17. The Early Muhammadan Kings.

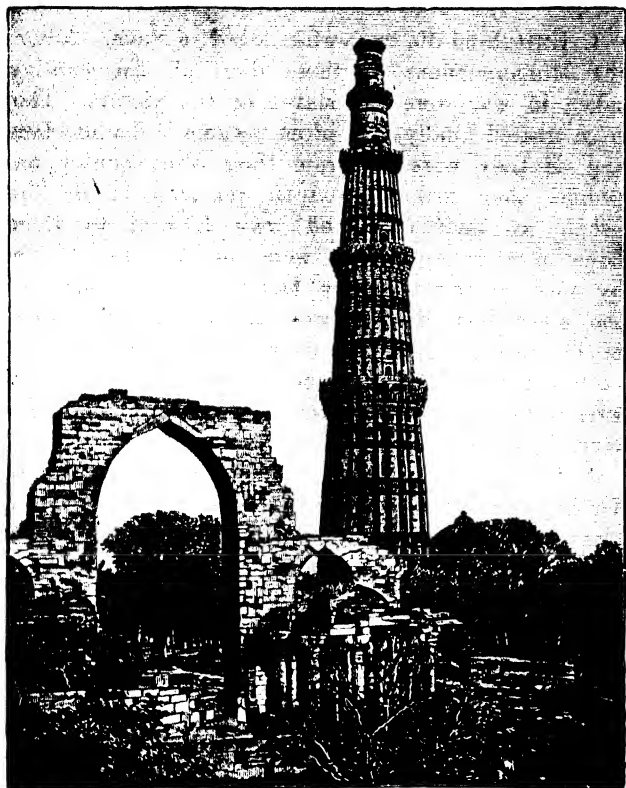
1206-1526.

1. Muhammadan kings ruled in Delhi for the next 320 years, from 1206 to 1526. There were five different families of these kings—the Slave kings, the Khiljis, the Toglaks—who were all Turks, the Seiads—who were Arabs, and the Lodis, who were Afghans and were also called Pathans.

2. All through these years there was constant fighting in Hindustan. The Hindu princes did not yield to the Musalmans without a hard struggle. And every now and then fresh bands of Turks and Tartars came pouring down from Turkestan and Tartary and spread over the face of the country, fighting both against the Afghans and the Turks, who had settled there, and against the Hindus.

3. And so every one who had money or jewels hid them in holes in the ground lest some soldier might take them away by force. Many rich fields were left untilled, for the poor people fled into the forests to save their lives. The age was an age of violence, of war and of bloodshed. Out of the ten Slave kings only three died peacefully in their beds. The others were killed. Might was right. The strong oppressed the weak.

and was clever and brave, and ruled well. But she was not strong enough to control the fierce nobles of her court, and after a short reign she was killed.



THE KUTTUB MINAR, DELHI.

4. The Khiljis, who came next, ruled for thirty-three years. There were four of them. The strongest and

most cruel was Ala-ud-din, who obtained the crown by stabbing his uncle, the reigning prince, an old man of eighty years, who had brought him up and treated him as his own son. He and his general, a converted Hindu named Káfúr, invaded the Deccan, overthrew the old Hindu kingdoms, killed great numbers of the people, destroyed many temples, and carried away vast plunder to Delhi. This was the first invasion of the Deccan by the Muhammadans. Ala-ud-din left behind him Muhammadan generals, who at first ruled the countries in the Deccan as his governors, but afterwards made themselves kings.

19. Early Muhammadan Kings (*Continued*).

1206-1526.

THE TOGLAKS.

1. There were eight Toglak kings, who reigned for ninety-three years. Two of them are famous.

2. Muhammad Toglak was a very strange king. He was a learned man and a poet, and he was very kind to his friends and to learned men and gave them rich gifts. He was pious and he was brave. But on the other hand he ruled very badly, and did such strange things that he may well be called "The Mad." He tried to conquer China, and raised a vast army which perished in the mountains. Then, to pay for his wars, he made the taxes much heavier than they were before. The wretched people left the fields untilled, for they could not pay such heavy taxes. Then he ordered his troops out for a man-hunt.

The soldiers surrounded the forest, and killed the poor people as if they were wild beasts.

3. Twice he ordered the people of Delhi to go and live in a distant city in the Deccan, 800 miles away. There were no roads, the path lay over the Vindhya mountains and through thick forest; there was scarcely any water and very little food. In the new city there were no houses for the few people who got there. A great many died on the way. In the end the king ordered those who were left alive to go back to Delhi.

4. Firúz was the best of all the early kings. He reigned for nearly forty years, and did a good deal to improve the country. He made roads and canals, and built inns for travellers and schools for the study of Arabic and Persian. He treated the people far better than most of the kings of his race. But even Firúz thought it was his duty to destroy Hindu temples and build Moslem mosques out of their ruins. He tells us so himself in a history of his life which he wrote.

5. In the time of the last Toglak king the Tartars rushed down into India, under Timur.

20. Timur the Lame.

1. At the time of the last of the Toglak kings all Turkestan was under the sway of a mighty Bég or chief named Timur. He was a tall fair man, with an open face, piercing eyes, and a shrill voice. His fingers were thick and his legs were long. He was lame,

and one of the names by which he is known, Tamarlane, means Timur the Lame. He was a Turk, a dweller in a town, but his armies were nearly all Tartars, and he is often called Timur the Tartar.

He was by nature very cruel and hard hearted.

He is said to have caused the death of more people than any man who ever lived.

2. In the year 1398 Timur collected a very large army of Tartars, Turks, and Persians, and swept, like a storm, through the passes in the north-west into Hindustan. Five hundred years have passed since that dreadful time, but never, before or since,



TIMUR.

has there been such awful slaughter. The Turki king who ruled the country was a Muhammadan; so that Timur could not say that his object was to spread the faith of Islám. All he wanted to do, and all he did, was to plunder and to kill.

3. Coming down with his Tartar hordes through Afghanistan into the Panjáb, he marched slowly towards Delhi, leaving nothing behind him but dead bodies and blazing villages. When he got near Delhi he had a hundred thousand prisoners in camp, and, as

INDIA
after
TIMUR
1400 to 1500.

Kingdom of LAHORE
R. Indus
Kingdom of SINDE
RAJPUTANA
UDAIPUR
Kingdom of KATHIWAR
Aravalli Hills
Kingdom of MALWA
Vindhya Mountains
Kingdom of KANDESH
R. Tapti
BAHMANI
Kingdom of the Deccan
R. Krishna
Hindu Kingdom of VIZIANAGAR
Poligar Kingdoms
Kingdom of JAUNPUR
Kingdom of BENGAL
INDIAN OCEAN

It'aker & Bentsall

Its place was filled by five smaller Muhammadan kingdoms, each under a sultan of its own. These were Bidar in the centre of the Deccan, Birar and Ahmadnagar in the north, and Bijapur and Golkonda in the south. The sultans of these kingdoms were for ever fighting with one another, and with the Hindu kingdom of Vijayanagar.

7. All over South India there were many Hindu chiefs called Nayaks or Polygars, who ruled over small tracts of country and paid tribute, but only when they were forced to do so, to the rajah of Vijayanagar.

22. The Mogul Emperors.

1. The word Mogul or Mughal is the same as Mongol, and the land of the Moguls was Mongolia, the country in Central Asia lying between Turkestan and China. The races which inhabited this country, also called Tartary, were Tartars or Scythians or Turanians, all three names being at different times given to them. The old Greek writers called them Scythians, and the Persian writers call their country Túrán, and this is why they are sometimes called Turanians.

2. The country of Turkestan was one of the old homes of the Áryans. In the course of ages some of the Moguls or Tartars crossed the mountains which divided their country from Turkestan, settled among the Áryans who were left there, married wives from among them, learnt their language, and became one people with them. They were then called Turks. They were very unlike the wild Tartars of the desert, whom they hated and held in scorn. They were tall, fair, handsome men, and

many of them had thick beards, while the Tartars were short, flat-faced, yellow-skinned men with wide mouths and scarcely any hair on their faces. These Tartars were very dirty in their habits, and little better than savages. They, like the Turks, were Muhammadans, but only in name. The people of India, however, who did not know the difference between the two races, called all Muhammadans who came from the north 'Moguls,' and thus the term came to be applied to the Mogul emperors, of whom we shall now read. They were really not Moguls of Mongolia at all, but Turks of Turkestan, and ought to be called the Turki or Turkish emperors.

3. These Moguls were the greatest of all the Muhammadan kings of India. There were fifteen of them in all, but the first six were far more famous than the rest who came afterwards and had very little power. These six were Bábar, Humáyún, Akbar, Jehángir, Shah-Jehán, and Aurangzeb. They were mighty monarchs, some of the most famous that the world has ever seen.

23. Bábar the Brave.

1526-1530.

1. When Timur died his kingdom was split up into a number of small states. One of them called Kokand, a small country in Turkestan, long afterwards fell to the lot of Bábar's father, who was the son of Timur's grandson. On his death, Bábar, then a boy thirteen years old, succeeded him.

2. He was no sooner seated on the throne than he had to fight for his life against his uncle. He lost

his kingdom, but some of the roving chiefs of Turkestan and their clans, who looked on the young prince as their king, never left him. For twenty years he moved from place to place, fighting nearly every day, sometimes a victor, sometimes fleeing for his life. He and his Turki followers often slept in the open air on the bare ground. They often passed the whole day in the saddle.

3. At length Bābar made up his mind to go south. In Turkestan there were many chiefs as brave as himself, and he saw no chance of founding a great empire there. For years he had been fighting and had taken city after city but had lost them again, and was no better off than when he began. His clansmen, who like himself had no settled home, gladly agreed to follow him. They marched down through the passes in the Hindu-Kush mountains into Afghanistan.

4. The Afghans were brave and warlike, but the Turki warriors from the north were still stronger and braver than they. Bābar soon made himself master of Kābul and Ghazni. There he reigned for



BĀBAR.

several years. Then he thought he was strong enough to conquer India, and asked his faithful chiefs what they thought. With one voice they urged him to try.

5. Bábar was now forty years old. His troops only numbered thirteen thousand. But each of his men had been through a hundred fights, and would follow his leader to the death. Boldly he placed himself at their head, marched down into the plains of the Panjáb, and advanced straight on Delhi.

6. The Pathán king Ibrahim Lódi went forth to meet him with a hundred thousand men. But his Afghans had lived long in the hot plains of Hindustan, and had lost the strength and courage of their forefathers. From the time that the Áryans came down from the cold highlands of the north into the sunny regions of the south, and swept the natives before them, nearly every contest between men from the north and the men of the south has ended in the same way. The Pathán troops were no match for the fiery Turks, who belonged to a fresher and fiercer race. At the head of his steel-clad horsemen, Bábar charged fearlessly through the crowded ranks of the Afghans and then, turning, fell with fury on their rear. Ibrahim's army was broken and fled, and he and twenty thousand horsemen were left dead upon the field. This great battle was fought in the year 1526 at Pánipat, a plain near Delhi.

7. This battle made Bábar master only of the kingdom of Delhi. There were five great Muhammadan kingdoms in Hindustan, besides the Rajput rajahs in Rajputána, the chief of whom was Rajah Sanga. The Rajputs attacked him, but he defeated them, and in

three years he, with his son Humáyún, overran most of Northern India, and forced a good many of the Muhammadan kings to obey him.

8. Bábar was by far the best Muhammadan king who had up to that time ruled in any part of India. The word Bábar means 'lion,' and he was as strong and as brave as a lion. He could take up two tall men, one under each arm, and run along the top of a lofty wall. He swam across every river he met, and often rode a hundred miles in a day.

9. Though he loved the battlefield he was not cruel, and never killed men who could not and would not fight. He came to India, not to kill the people, destroy their temples and plunder the country, but to govern like a wise and good king. He was true to his word and never did anything mean. He was always gay and light-hearted. In a history of his life which he wrote with his own hands, he says, "I would never, when I met with defeat, sit down and give up hope or look idly about me." In another place he says, "How can any man do that which will stain his fair fame after death?"

10. Bábar did not live long in India. When he had reigned for only four years in Delhi he began to grow weak and ill. His dear son Humáyún also fell ill, and very soon he could not rise from his bed, and it seemed as if he must die. Then a pious officer said to Bábar, "If you offer to God the most precious thing you have and pray to Him, perhaps he will spare the life of your son. Offer Him the great diamond you took at Agra." "No," said Bábar, "My own life is more to me than the great diamond, I will offer that

to God." He walked three times round the bed of his son and prayed that God would spare his son's life and take his own life instead. Then he cried out, "I have borne it away." It seemed as if God had heard his prayer, for from that time Humáyún got better and better till he was quite well, while Bábar grew weaker and weaker till at last he died.

24. Humáyún the Kind.

1530-1556.

1. A short time before he died, Bábar called for his eldest son Humáyún and said to him, "If God, my son, should give you my throne, I charge you to deal kindly with your brothers." Humáyún obeyed his father faithfully, and indeed it was not hard for him to do so, for he loved his brothers and did not wish to hurt them. His father trusted and loved him. "In the whole world," Bábar used to say, "there is no friend like Humáyún."

2. Humáyún began his reign by giving each of his brothers a part of his kingdom. To one of them he gave Afghanistan and the Panjáb. Although this was very kind of him it was not wise, because these countries were full of brave men from whom Bábar used to draw soldiers and officers for his army. Instead of helping Humáyún, his brothers fought against him, as each of them wanted to be king, and as long as they lived he had no peace.

3. Bábar had not had time to make his power firm and strong, and as soon as Humáyún came to the throne he had to fight against many foes. He was

brave, as his feats of valour showed over and over again, but he was not so active as his father nor had he so strong a will. In his later years he used to eat opium, and this bad habit made him slothful and weak-minded.

4. There was a great Afghan lord named Sher Khán, or the Tiger-chief, because he had once killed a tiger with a blow of his sword. He was governor of Bengal, and as soon as Bábar died he thought he would make himself ruler of the whole country. He spent several years in training his army and taking all the hill-forts in Bengal.

5. All this time Humáyún was busy fighting other Afghan chiefs. In course of time most of the fine old soldiers of Bábar died or were killed in battle, for there were not many of them;

and when Humáyún wrote to his brother who ruled in Afghanistan for more men, he refused to send any, so that his army was now full of young men who were not well trained.

6. After defeating the Afghans, Humáyún marched eastwards against Sher Khán. It was the rainy



HUMAYÚN.

season and the country was covered with water. Sher Khán and his men went into the hill-forts, where they were safe. Many of Humáyún's men fell ill and some of them left him. He retreated, and his army broke up. Then Sher Khán with a great army of well-trained soldiers fell on him, put his soldiers to flight, took the two great cities of Delhi and Agra, and became Emperor of Hindustan in 1540.

7. Humáyún, who had reigned in India for ten years, fled to the Panjáb and then to Afghanistan to seek for help from his faithless brothers, but they sought his life, and for three years he wandered about in the greatest dangers. Just before he left India his son Akbar was born in the desert. He was captured by one of his uncles, taken to Kábul, and kept there as a prisoner for several years.

8. Humáyún fled with his wife and a few followers to Persia, where he stayed as the guest of the Shah of Persia for some time. The Shah treated him kindly and gave him an army of ten thousand men, with which he went back to Afghanistan and for the next ten years he waged war with his brothers. At length one of them was killed in battle (but not by Humáyún) and the other fled to Mecca. The third brother was also conquered, and then Humáyún reigned in Kábul for several years, till the time came for him to go back to India. Again and again he had his brothers in his power, but pardoned them and let them go. He never forgot his promise to his father.

9. In the meantime Sher Khán had died. After him came three princes, the last of whom was weak and unable to rule. Humáyún marched down with an

army to Delhi—this time with brave, hardy soldiers. He again took Delhi and Agra, which he had lost for fifteen years.

10. He did not, however, reign long after his return. One afternoon as he was walking up the steps of his palace he heard the call to prayer from a mosque close by. Humáyún stopped to pray, but the staff on which he was leaning slipped on the smooth marble, and he fell heavily down the steps. He was hurt so much that he died, at the age of about fifty years.

25. Sher Shah.

1. Sher Khán, the Tiger-chief, had changed his name to Sher Shah, the Tiger-king. Like the tiger he was very strong and active, but very crafty and cruel. He had no pity for an enemy, and in war he never kept his word, if he thought he would gain anything by breaking it.

2. But when he became king he ruled wisely and well. He saw that the Muhammadan kings who had gone before him were too grand to attend to little things, and would not themselves look after small matters. They left nearly everything to their chiefs and officers, in whom they blindly trusted. These officers, although they were at first brave and hardy, soon grew fond of ease, and sloth, and pleasure. They ate and drank, and slept a great deal too much. And instead of doing their work themselves, they left it to their servants to do.

3. Sher Shah did not act in this way. He looked after everything himself. Though a great king he was

never idle, but as busy as the poorest man who has to earn his living by the work of his own hands. He made those under him work as hard as he did. He governed the country far better than any other Afghan king had done, for he knew very well that it is the duty of a king to take care of his subjects. He did not oppress the Hindus, and he employed many of them to help him to govern the country. One of them named Todar Mull had charge of the revenue or taxes.

4. He only reigned as emperor for four years. His son succeeded him, but he was not so able or so wise as his father. On his death the kingdom fell into disorder, and Humáyún, as we have seen, retook it, but died very soon afterwards.

26. Akbar the Great.

1556-1605.

1. Akbar was one of the best Muhammadan kings who ever ruled in India. His name means "Very Great," and a very great king he was. He reigned for fifty years, just about the same time that the great English queen Elizabeth ruled in England. Both of them died about three hundred years ago.

2. Akbar was only thirteen years old when his father died. He was in the midst of many foes, but he had a faithful general in Beiram, a brave Turki chief who had married his father's sister. Beiram put down all his foes with a strong hand. He taught his young nephew how to ride and swim, to use the bow and the sword and the spear, and everything that a soldier ought to know. He governed the country

as regent for five years with great firmness and strictness.

3. The Mogul kingdom at the end of that time included only Delhi and the Panjáb. There were still powerful Muhammadan kingdoms in Bengal, Jaunpur, Sinde, Gujarat, Malwa, and Khandesh, and Rajput princes ruled in Rajputána.

4. Akbar was now eighteen years old. He was tired of obeying the orders of the stern old regent, and so were his mother and the young nobles of the court. They urged him to take the power into his own hands. Beiram was very unwilling to give up his power, but the young emperor was firm, and so Beiram



AKBAR.

at last obeyed, and set out on a journey to Mecca. He was killed on the way by an Afghan whose father he had put to death years before.

5. Akbar was then free to do as he liked. His early life in the cold mountains of Kábul had made him strong and hardy. He was a clever and thoughtful prince. He saw that he must make the Hindus his faithful friends and followers, if his kingdom was

to last. He determined to put himself at the head of all the natives of Hindustan, and form them into one great empire whatever their race or religion might be. He had first, however, to make his own chiefs obey him, and bring order into his own kingdom of Delhi. It took him some time to do this, but when he was twenty-

one years old he found himself complete master of the kingdom of Delhi.

6. At that time there were at least a hundred Rajput rajahs in Hindustan. Akbar determined to make them his friends and allies, and, with their help, to overcome the Pathán kingdoms of Northern India. He marched with a strong army into Rajputána and began by fighting with the



MOGUL KINGDOM, 1556.

strongest Rajput princes. They saw how strong and brave he was, and this made them fear him and yet like him, for the Rajputs are a noble race of warriors who like all brave men. He overcame them, and then treated them kindly. He let them keep their country, and merely asked them to acknowledge him to be their over-lord or emperor.

7. Akbar then married Rajput ladies, the daughters of the Rajput chiefs, and made their fathers and brothers officers in his army. They became his friends and relations. When his son Salim grew up, he married him to a Rajput lady named Jódhai. At the end of seven years he was master of Rajputána and overlord of all the Rajput chiefs.

8. With the Rajputs to help him and with the Hindus as his friends and allies, Akbar then overcame, one after another, the old Muhammadan kingdoms of Hindustan. He conquered Jaunpur, Bengal, Cashmere, Sinde, Malwa, Gujarat, Kábul, and Kandahar. At the end of his long reign Akbar ruled over the whole of Hindustan or India north of the Vindhya mountains.

9. What did Akbar look like, and what language did he speak? He was a rather tall, handsome man, with a broad chest and long arms. His hair and his eyes were black. He had a fair, ruddy face, which grew browner as he grew older. He was half a Persian and half a Turk, and could speak both Turkish and Persian. His strength was very great. He was very fond of riding, and often walked thirty or forty miles a day. He was the best shot in the country. He had a great



JÓDHAÍ.

many guns, each of which had a different name. With one gun, which he called "straight-shooter," he killed nineteen hundred wild beasts.

10. As Akbar grew older he became more and more tender-hearted and kind. He was obliged to engage in many wars, but he never laid waste the country nor plundered the people.

11. Akbar was brought up as a Muhammadan, but he was mild and gentle to the Hindus. He said there was good in every religion, and those who really loved God would find him everywhere, whether they went to a Musalman mosque or a Hindu temple or a Christian church. In Akbar's time everyone was free to follow his own religion. On one of his coins these words were stamped :

To do right is the way to please God.

I never saw anyone lost who walked in the straight path.

12. Akbar was not a learned man himself, and for many years could neither read nor write, for his cruel uncle, whose captive he had been when a boy, had not taught him. But he was very fond of having books read to him. He had a large library with more than five thousand books in it. He was very fond of painting and had a great many pictures. He loved to hear good music and poetry.

13. There were many famous and learned men at Akbar's court who helped him to govern the empire, both Hindus and Muhammadans. The chief of them was Abul Fazl, whom Akbar loved as a brother, and whose advice he took in everything. He was a mild, kind, and learned man. He wrote a full account of the court, government, and empire of Akbar in a book

THE MOGHAL EMPIRE
under Akbar
A.D. 1600.
showing the 15 Subahs.



called *Ayeen Akbari* or *Laws of Akbar*, which may still be read. Abul Fazl was hated by Salím, Akbar's eldest son, for he was jealous of him. So, while Abul Fazl was travelling through a lonely part of the

country, Salím hired a soldier to kill him. Akbar was filled with grief at the loss of his friend, and would neither eat nor drink for two days.



RAJAH MAN SINGH.

14. The chief Hindu at Akbar's court was Rajah Todar Mull, who had long before been in the service of Sher Shah. He was of great help to Akbar, who soon left to him the charge of all the revenue or taxes.

15. After the conquest of Hindustan many of the great Rajput chiefs were given high commands in the army. Rajah Mán Singh, whose sister had married Prince Salím, was his greatest general. He was first made Governor of Kábul and afterwards of Bengal.

16. The latter part of Akbar's reign was passed in peace. He once tried to conquer the Deccan, but when he found that he could not do so without much bloodshed he gave up the attempt. His son Salím

gave him some trouble, and once broke out into rebellion, but very few men joined him, and his kind father forgave him.

17. About ten years after Akbar came to the throne, in the year 1565, four of the Muhammadan sultans in the Deccan joined one another in attacking the Hindu kingdom of Vijayanagar. A great battle was fought in that year at Talikota, on the banks of the Kistna. The Muhammadans conquered the Hindus. Hundreds of thousands were killed, and the great city of Vijayanagar laid in ruins. All over the country south of the Kistna, Hindu Nayaks or Polygars seized on tracts of country, which they ruled. The chief of them was a Polygar, who was afterwards known as the Rajah of Mysore.

18. What was the state of the common people during the reign of Akbar? They were much happier than they ever were before. Their taxes were much lighter than they had been under former kings. And the same tax was paid by every man whether he were a Hindu or a Muhammadan. Former Muhammadan kings had made the Hindus pay a tax, which they hated, called the Jazia. Everyone who was not a Muhammadan had to pay it in addition to other taxes. This tax Akbar would not take. He also stopped the tax on pilgrims to sacred places.

19. All men were free to follow their own religion and their own customs, no one daring to make them afraid. One cruel custom of some of the Hindus, however, Akbar sternly forbade. When a man died before his wife the widow used to burn herself to death on his pyre, or pile of wooden logs, on which Hindus

burn their dead. This custom was called *Suttee*. Akbar did his best to stop it.

20. By the advice of Todar Mull all the land in the empire was measured and divided into eight classes according to the crops which grew upon it. Poor land had not to pay as much as rich land. Formerly rent had been paid in grain. Todar Mull made people pay the rent in money. The men who collected the rent were given fixed pay in money instead of a share in the grain. Every tenth year the land rent was fixed for the next ten years. A number of old taxes which vexed the people very much were taken off. One-third of the value of the crops was the rent of the land paid to the king.

21. The state of the country and the government under Akbar and under all the Mogul kings depended on the character of the king himself. He did just as he pleased. If the king was a good king like Akbar, the government was good, if the king was bad or weak or lazy, then the government too was bad. Akbar's will was law. He did what he liked ; there was no power above him. But under the English Government, both in England and in India, there is the LAW, which every one knows and must obey. The King of England cannot break the law any more than the poorest beggar. The English made their kings agree to this six hundred years ago.

22. Akbar died when he was sixty-three years old and had reigned fifty-one years. He was succeeded by his eldest son Salím.

27. Jehángir the Pleasure Seeker.

1605-1627.

1. Salím now mounted the throne with the title of Jehán-gír, "The World-Taker." His mother was a Rajput princess, and he was therefore half a Rajput.

2. Like his father, he had married several Rajput wives, one of whom was the mother of Prince Khurram, who afterwards became emperor. But in the sixth year of his reign Jehángir married a Persian lady named Nur Jehán, who was one of the most famous queens that India has ever seen.



JEHANGIR.

3. Her father was a native of Turkestan, who, being very poor, came to India to seek his fortune. At Lahore he found an old friend, and by his help he got a place at Akbar's court. He was so clever that he soon rose to power, and at last was made Lord High Treasurer. His only daughter was a very pretty girl named Mihr-un-nisa, "The Sun of Women." She was as clever as she was pretty. Her father engaged her to be married to

a young Persian chief named Sher Afkan, "The Tiger Slayer." He was governor of the province of Bardwan in Bengal.

4. Before she was married, Prince Salím chanced to see her, fell in love with her, and wished to marry her. But her father would not break his word to Sher Afkan, and Akbar, to whom Salím went, sternly refused to help him. "The Sun of Women" was then married to Sher Afkan, and went away with him to Bengal.



NÚR JEHAN.

5. As soon as Salím became emperor and could do as he wished, he basely caused Sher Afkan to be murdered, sent for his wife to court, and changed her name to Núr Mahal, "The Light of the Palace." But the high-spirited lady was filled with grief and anger at the murder of her husband, and for six years she would not even see the emperor. Then she thought she had mourned long enough, and agreed to marry him.

6. Her name was changed a second time to Núr Jehán, "The Light of the World." From that moment she had all power, and ruled the empire. Jehángír left everything to her. She signed all his orders. Her father was made Prime Minister, and her brother First Noble of the Court. For the next sixteen years the reign of Jehángír was really the reign of Núr Jehán. Jehángír used to say that all he wanted was plenty of nice food to eat and good wine to drink. He did not

wish to meddle with the queen, as he knew that she could govern far better than he could.

7. It was a good thing for Jehángír and Hindustan that the queen ruled wisely and well, for he was not, like his father Akbar, clever, wise, or good. He thought of nothing but how to enjoy himself. He was of all the Mogul emperors the most given to wine and to pleasure.

8. In 1614 the King of England, James I., sent an envoy named Sir Thomas Roe to Jehángír, who was known in Europe as the Great Mogul. He was sent to ask the emperor to allow the English merchants to trade in India. They then had a factory or



JAMES I.

store-house for their goods at Surat, on the west coast. Sir T. Roe stayed for three years at the court of Jehángír, and wrote an account of all he saw and heard in India. He found that the government was not so good as it was in Akbar's time. The governors in many places treated the people very badly. The country was full of robbers, and it was not safe to travel without a strong guard.

9. Towards the close of his reign, Jehángír's son Khurram gave him much trouble. He grew tired

of waiting for the kingdom, and when his father gave him the title of Shah Jehán, he tried to seize the kingly power for himself. Núr Jehán asked Muhabat Khan, a brave and powerful chief, to protect the king. He soon drove Shah Jehán away into the Deccan. But Núr Jehán then feared that Muhabat Khan would try and be king himself, and so she sent for him to court in order to take his life. Muhabat Khan came with a strong body of Rajputs, and finding Jehángír in camp boldly seized him. He did not want to hurt him, but only to save his own life, so he would not let him go, but treated him with great respect.

10. After a time Jehángír managed to escape, and joined Núr Jehán. Muhabat saw that his life was in danger, and fled into the Deccan to join Shah Jehán, who was very glad to have him.

11. Shortly after this Jehángír died. Shah Jehán ascended the throne, and Núr Jehán was given a large pension. She lived for nearly twenty years after this, but had nothing to do with the government.

28. Shah Jehán the Palace Builder.

1627-1658.

1. Shah Jehán was much more of a Rajput than a Turk. His mother was a Rajput, and his father was half a Rajput. He was the grandest of all the Mogul emperors. During his reign of thirty years he built cities and palaces, and tombs and mosques, the finest in India.

2. As soon as he became emperor he cruelly killed

his brother and all his helpless little nephews in order that there might be no one left to fight with him for the crown.

3. Although Shah Jehán began his reign in this cruel way, he ruled the country well, and was a much better king than his father Jehángír. He was not so slothful nor so fond of wine.

4. The wife of Shah Jehán was a beautiful Persian lady named Mumtaz Mahal, "The Exalted of the Palace," the niece of Núr Jehán. She loved her husband very much, and when,



SHAH JEHAN.

after fourteen years of married life, the time came for her to die, she asked him to marry no other wife, and to build over her a tomb that would keep her name alive for ever. Her weeping husband promised to do what she asked, and well did he keep his word. He took no other wife, and he built over her the glorious Táj Mahal, the most costly and most beautiful tomb in the world. It stands on the banks of the Jumna at Agra, and still looks as fresh as if it had been built yesterday. It is of pure white marble, inlaid with precious stones. It took thirty years to build, and cost thirty lacs of rupees.

5. Shah Jehán also built the Jamma Musjid or Great Mosque in Delhi, and the Móti Musjid or Pearl Mosque in Agra. It is the most beautiful house of prayer in the world.

6. While the emperor was building palaces and mosques in North India, his son Aurangzeb was making war in the Deccan against the Muhammadan kingdoms in that country.

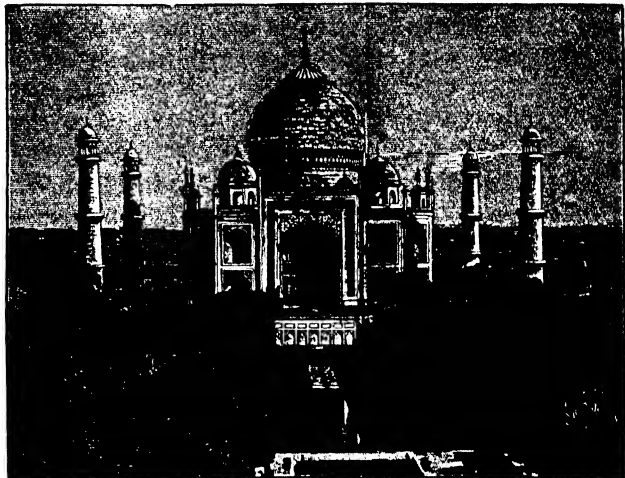


MUMTAZ MAHAL.

7. During the reign of Shah Jehán the English merchants called the East India Company got the village of Madras on the east coast, and built Fort St. George there. They also set up a small factory in Bengal near the mouth of the Ganges, at Hugli, about 25 miles north of Calcutta.

8. Shah Jehán had four sons. The eldest, Dára, was a brave and handsome prince, open-hearted and open-handed, but proud and rash. He was kind to the Hindus like Akbar, but Muhammadans of the *Sunni* sect did not like him. Shujá, the second prince, was also brave and clever, but fond of wine and pleasure like his grandfather Jehángír. The third son, Aurangzeb, was fond of power, crafty, and a brave and skilful general. He was a very strict Muhammadan. He told his younger brother Murád that he did not care for the toil of govern-

ment, but wished to be a saint and spend all his days in the service of God. He said he would help him to be king. Murád, the youngest son, was fond of drinking wine, hunting and shooting. He blindly believed what Aurangzeb told him. Each of



TAJ MAHAL.

these brothers had a large army and was the governor of a province. Dára was in Delhi, Aurangzeb in the Deccan, Shujá in Bengal, and Murád in Gujarat.

9. After reigning for thirty years Shah Jehán, then seventy years old, fell ill, and it was thought that he would die. By this time it had become the custom for the sons of a Mogul emperor to fight for the throne on the death of their father. The struggle between the four sons of Shah Jehán began immediately. Each knew that he was fighting for his life

as well as for a kingdom. The wars between them lasted for three years. In the end, the skill, the courage, and the craft of Aurangzeb gave him the victory. He put two of his brothers to death, as his father and grandfather had done before him. The second prince, Shujá, fled into the wilds of Arakan and was killed by the rajah of the country.

29. Aurangzeb.

1658-1707.

1. Aurangzeb now proclaimed himself emperor. He had gone too far to go back. If he now stepped down from the throne, it would be, he well knew, at the risk of his life. He dared not place the crown once more on the head of his father, for he was old and feeble and unfit to rule. He treated him with respect and kindness, but placed him under close guard in his own palace at Agra. Here he lived for seven years surrounded with comforts but deprived of liberty. The aged emperor pardoned his daring son, in a letter to which we still have the reply. Aurangzeb says to his father, "The glad tidings that you have pardoned my faults and sins has filled my heart with joy and makes me hope that God will pardon me too. God, who knows the secrets of all hearts, knows that I am forced, against my will, for the safety of the state, the good of the people, and the protection of the faith, to do for a short time, that which my heart does not approve of. I consider myself as merely your deputy in the rule of the kingdom."

2. The new emperor had from boyhood belonged to the Sunni sect of Muhammadans. The *Ulama*, or learned doctors of the law, told him that Akbar had been far too kind to Kāfirs, or unbelievers, and to the Shiah Muhammadans; that Jehángir was too fond of wine and idle amusements; and that Shah Jehán had wasted the money of the State in useless pomp and show, and that it was his duty, as a true son of Islam, to reform the court and the government.

3. In his private life Aurangzeb was blameless. He took for his guide in life the Quran, which he knew by heart, and copied out twice. He spent no State money on himself, indeed at one time he used to work for his food by making caps. He was charitable, he drank no wine, he kept the fasts and holy days. He wore plain clothes, he never put on jewels except when he sat on the throne in state. He was an upright and impartial judge.

4. All the gaiety, the singing and dancing of the court of the late king, came to an end. The singers and dancers were dismissed. They carried a bier, with weeping and wailing, under the windows of the palace. The emperor looked out and asked whose funeral it was. "Music is dead," they said, "and we are going to bury her." "Bury her deep," he exclaimed, "so that she may never rise again."

5. But the changes which he made in the government, although he meant to do what was right, caused the ruin of his empire. He dismissed many Hindus who had been employed by former kings. He pulled down many Hindu temples. On the site of a famous temple, in the sacred city of Benares, he built a lofty

mosque which may still be seen. He brought "cart-loads of idols" to his palace in Agra and put them underground in the gateway, so that no one could come to see him without treading them underfoot. This we are told by a well-known Muhammadan writer of the time. He stopped the *jātras*, or religious fairs, at sacred places. He would not show himself every day as former kings did, at the *jharokha*, or palace window, because the people bowed down and worshipped the emperor, and this he said was as bad as idol worship. He forbade the writing of any history of his reign, because, he said, the writers would not tell the truth but would flatter him. The chief history of his reign was written in secret, by a learned man who calls himself Khāfi Khan, "Sir Secret." He did not dare to show his work to any one till the emperor had passed away. But the greatest mistake that Aurangzeb made was to force the Hindus to pay *jazia*, which had not been levied for a hundred years.

6. All this made the great Rajput rajahs very angry. They loved Akbar and the next two emperors, who were, indeed, related to them by marriage. They fought for them and helped them to build up a great empire. But they rebelled against Aurangzeb, and they and the other Hindu races, the Mahrattas and Sikhs, fought against him, and after a while pulled to pieces the empire of the Moguls.

7. One of the great Hindu Rajahs wrote to the emperor, and said "If your Majesty reads the books all people call Holy, you will see that God is the God of all mankind, and not of Muhammadans only. In your mosques

you pray to him, and the Hindus in their temples, where a bell is tinkled, also pray to him. Your great forefather Akbar was kind to every man, whether he was a Jew or a Christian, a Muhammadan or a Hindu. So were the next two emperors, your grandfather and your father. But you trample your Hindu subjects under foot."

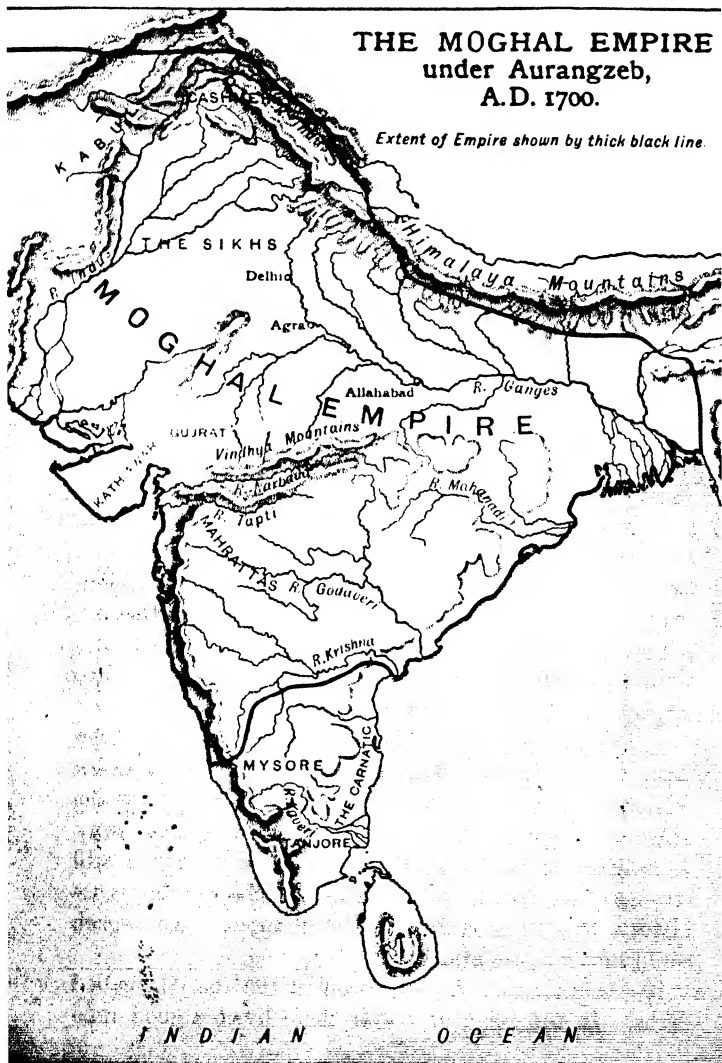
8. To conquer the Deccan was the aim of Aurangzeb all through his life. Three of the five Muhammadan kingdoms which had taken the place of the Bahmani kingdom—Bidar, Birar, and Ahmadnagar—had been taken before he was emperor, during his father's reign. He set himself to subdue the other two, Golkonda and Bijapur. For twenty-five years his generals tried in vain to take these two Muhammadan kingdoms. Then he saw that he must do the work himself if it was to be done at all. He went forth from Delhi into camp when he was sixty-five years old and he never returned. The second half of his reign, twenty-five years, he spent in the field, in the Deccan. After years of fighting, Golkonda and Bijapur fell and were included in the Mogul empire, which was then larger than it had ever been before.

9. But in the meantime a new nation had been formed out of the Mahratta tribes in the Western Ghauts. Their chiefs had been held in check by the kings of Bijapur, and when they were swept away Aurangzeb found that he had to contend with a still stronger foe, Siváji, the rajah of the Mahrattas, whose history will be told in another chapter. Aurangzeb could not conquer him.

10. Another nation had arisen in the Panjáb, called Sikhs. In the reign of Bábar there lived a good man

THE MOGHAL EMPIRE under Aurangzeb, A.D. 1700.

Extent of Empire shown by thick black line.



named Nanak, who thought it a great pity that there should be such constant fighting between the Hindus and Muhammadans.

So he took some parts of the Hindu religion and some parts of the Muhammadan religion and made a new religion, in which he thought both might join. A good many men did join him, and he called them his Sikhs or disciples. Bábar and the Mogul kings who came after him let them alone, for they were a quiet, harmless people who paid their taxes and



NANAK.

hurt nobody. But Aurangzeb treated them with great cruelty. He hunted them from place to place, gave them no rest, and put many of them to death. They took up arms to defend themselves, and from that time they became a nation of soldiers. They were defeated by Aurangzeb, and fled to the Himálaya mountains, but after his death they returned, and in time became the strongest nation in North India.

11. At last, after years of fighting against the Mahrattas, the army of Aurangzeb was quite worn out. There was scarcely any food to eat, the wells were all poisoned, and there was very little water to drink. The

emperor, who was ninety years old, had no one to turn to for help. His sons were tired of his long reign. One had joined the Mahrattas. Another had fled to Persia. He wrote to one of his sons, "I am dying. I have not been the guardian of the empire. I know not how God will punish me in the next world." The time for the old emperor to leave this world had come. He died of old age, quite tired out, in the year 1707. After him the Mogul empire soon tumbled to pieces.

30. Early Trade between Europe and India.

1. India is now a part of the British Empire, and the King of England is Emperor of India. When did the English come to India, how did they come, and why did they come? How has India come under the rule of the King of England? The rest of this book will shew how all this has come to pass.

2. The first Englishmen came to this country to trade, about three hundred years ago. They came to buy things which are not found in Europe. Pepper, rice, cotton, indigo, ginger, spices, coco-nuts, and the poppy and sugar-cane, from which opium and sugar are made, do not grow in cold countries like England; and in old times beautiful muslins and cottons and silk cloths were made in India better than in England. On the other hand, these traders brought to India woollen cloth and copper and quicksilver and iron and steel goods, which could not be had in this country.

3. In the old times goods were carried from India to Europe over the land, on camels, or mules. A part

of the way lay through Afghanistan, Persia, and Asia Minor. When the Arabs, Turks and Tartars conquered these countries, most of this trade was stopped, and the Christian merchants of Europe could no longer send their goods in the old way, for there was war for hundreds of years between the Christians, and the Arabs or Saracens, and the Turks.

4. As the European merchants could no longer get the goods they wanted by land, they tried to get them by sea.

5. The best way by sea in those days was round the west and south of Africa. This way was found out by the Portuguese. Their ships kept on sailing and sailing further and further round the coast of Africa, till at last they sailed quite round it, and came to the Indian Ocean. At length a Portuguese captain, named Vasco da Gama, reached India with his ships. This was in the year 1498. He came to Calicut, on the western coast.

6. The King of Calicut was called the Zamorin. He gave Vasco da Gama a letter to the King of Portugal, in which he said : " In my kingdom there is plenty of cinnamon, cloves, pepper, and ginger. I seek from thy kingdom gold, silver, coral, and scarlet cloth." .

7. For the next hundred years, from about 1500 to 1600, the Portuguese had all the trade to India by sea to themselves. They had a strong fort at Goa, and this town still belongs to them.

8. When the merchants of the other European nations saw what large profits the Portuguese were making out of the Indian trade, they thought they

would try and get a share in this trade. So ships were sent out by merchants in Holland, England, France, Denmark, Germany, and Sweden. Only the first three, however, met with any success. The Danes, Germans, and Swedes could not make any profit, and so, after a time, they stopped trading with India.



VASCO DA GAMA AND THE ZAMORIN.

9. The Dutch were the next nation to come to India. They are the people of a small country in Europe, called Holland. The Dutch have now very little power, but three hundred years ago they had the best ships and sailors in Europe. They were braver than the Portuguese, and soon drove them out of all their stations, except Goa : and for the next hundred years, or from 1600 to 1700, they had nearly

all the trade in spices in their hands. They had trading stations in Cochin, Ceylon, certain ports in India, and the islands of Java and Sumatra.

31. The United East India Company.

1. In the year 1600 about a hundred English merchants of London made up their minds to trade with India. They formed a company, called the English East India Company, and got leave from the Queen of England, Elizabeth, to send ships to India. Akbar was then the Mogul emperor. In 1612 this company set up a factory or store-house for their goods at Surat, on the west coast, because it was the chief port of the Mogul Empire. Here they kept the goods they bought from the native traders all the year round, till their ships came out from England to take them away. The same ships brought out goods from England, which they kept in their factory, and sold from time to time. To keep themselves and their goods safe, they built a strong wall round their factory, and placed big guns on it.

2. The English East India Company made such large profits that other English merchants formed companies, and traded with India in the same way. At length, after a hundred years had passed, all these companies joined together, and, in the year 1708, made one large company, called it the United East India Company, and obtained from the King of England the sole right to trade with India.

32. How the English Merchants got Madras, Bombay, and Calcutta.

1. Three hundred years ago, when Akbar the Great was ruling in Delhi, Madras, Bombay, and Calcutta were little villages. They are now the largest towns in India, the three great capital cities of the Indian Empire. How has this come to pass ?

2. In the year 1639 the East India Company bought Madras, which was then a small fishing village, from the Rajah of Chandragiri, the chief of a hill-fort in the Carnatic. A little while before this the old Hindu kingdom of Vijayanagar had been overthrown by the Muhammadan Sultans of the Deccan. There was for a long time afterwards no settled government in the Carnatic. There was much fighting everywhere, and so, to keep themselves safe, the English built a strong fort at Madras, and called it Fort St. George. Many Hindus came and lived there, both to trade with the English and to be safe under the guns of their fort. The part where they lived was called Black Town.

3. Bombay at first belonged to the Portuguese. One of the kings of England, named Charles II., married a daughter of the King of Portugal, and her father gave Bombay to the English king as part of her dowry in 1662. Six years later Charles II. sold Bombay to the Company for a rent of £10 a year. It has a fine harbour, and soon became a large city, as many Hindu merchants settled there. After a time the English moved all their trade from Surat to Bombay.

4. How did the English get Calcutta ?

The favourite daughter of the Emperor Shah Jehán

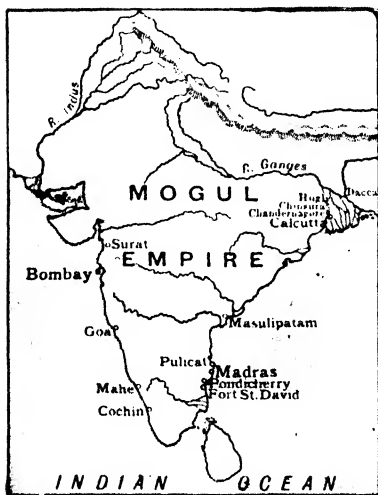
passed too near a lamp one day, and her dress caught fire. She was badly burnt, and the emperor sent in a hurry to Surat for an English doctor to cure her. This he did, and was told to ask for any present he pleased. He asked that the English might have leave to trade in Bengal. The emperor gave the leave gladly, and the English set up a factory at Húgli, near the mouth of the Ganges, in 1610, the year after they bought Madras. So long as Shah Jehán reigned they traded in comfort, but in the reign of Aurangzeb, the Nawab of Bengal,



CHARLES II.

Shaista Khan, tried to make them pay heavy duties on their goods. This they would not do. They then sailed away from Húgli. When Aurangzeb saw that his own subjects could not sell their goods, and lost all the profits of the trade with England, he asked the English to come back, and promised not to hurt them nor to force them to pay taxes. They then came back, and bought three villages nearer to the mouth of the Ganges than Húgli. One of these was named Kálighát. It was afterwards known as Calcutta. Here the English built a fort called Fort William in 1700.

5. For forty years after the death of Aurangzeb, while war was raging everywhere in India, the English merchants carried on their trade, and did not trouble



TRADING STATIONS.

themselves about what was going on outside their factories. They paid a yearly rent to the Nawáb of Bengal for Calcutta, and a yearly rent to the Nawáb of the Carnatic for Madras.

6. These were not the only factories the English had. On the east coast they had a factory and fort south of Madras called Fort St.

David, and another at Masulipatam. In Bengal they had factories at Patna, at Dacca, and at Kasimbazaar, close to Moorshedabad, the capital of the Nawáb of Bengal.

7. The French, who had come to India about the same time as the English, also had trading stations. The chief of them were Mahé, on the west coast; Pondicherry, south of Madras, on the east coast; and Chandernagore, in Bengal, about 20 miles from Calcutta.

8. The Dutch also had trading stations, the chief

being Cochin, on the west coast; Pulicat, north of Madras, on the east coast; and Chinsura, in Bengal, close to Chandernagore.

33. Rise of Siváji. The Mahrattas.

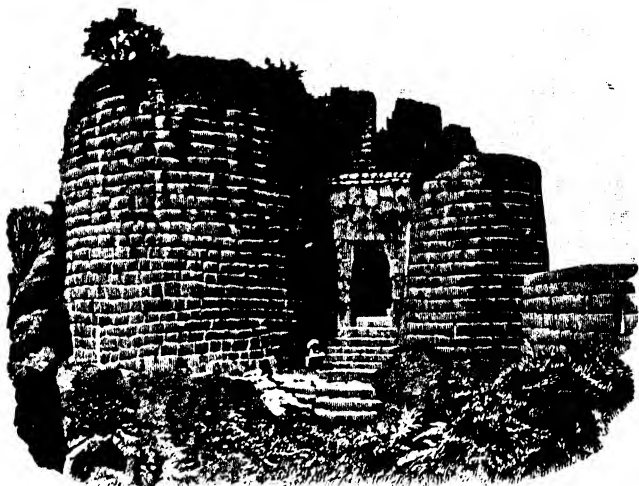
1627-1680.

1. The Mahrattas lived in the hill country in the west of India, in what is now called the Bombay Presidency. They were small, sturdy men, brave and active, and simple in their habits. Their country is filled with hills. In those days there were no roads, and the hills were covered with vast forests. At the top of nearly every hill there was a fort, and every fort belonged to a petty chief who ruled the villagers in the country below. These chiefs had for a long time obeyed the Muhammadan kings of the Deccan, and paid them tribute. They had often fought in their armies against the Mogul emperors. The Mahratta tribes were made into one nation by a chief named Siváji.

2. Siváji was born in 1627, the same year that Shah Jehán came to the throne. His father was in the service of the King of Bijapur. He left Siváji to be brought up at Poona. The young chief was not taught to read and write, as these arts were thought fit only for Brahman clerks, but to ride and shoot and wrestle, to use the sword and dagger, and to throw the spear and dart. He learnt songs of the Hindu heroes of the olden days, and longed to win name and fame by doing the deeds they had done.

3. Most of the Mahratta chiefs raided the countries in the lowlands whenever they had a

chance. Siváji often went with them, and by the time he was twenty years old he was himself at the head of a band of young men. He took the strong hill-fort of Purandhar, and then one hill-fort after another. He collected arms and money, and his fame spread far and wide.



SIVAJI'S FORT, PURANDHAR.

4. The King of Bijapur at length grew alarmed and sent a general named Afzul-khán against Siváji, who pretended to be afraid and said that he would submit to the Khán if he would meet him alone and talk over matters. The Khán agreed and went to meet him. When they met, there was a scuffle, in which Siváji killed Afzul-khán. Then the Mahratta soldiers, who were hiding among the trees, rushed

out on the Muhammadan soldiers, who were not ready to fight, and put them to flight.

5. Siváji then overran the country, and was joined by nearly all the Mahratta chiefs, who flocked to him as the great Hindu chief of the Deccan. Wherever he went he spread the news over the country that he had come to fight "for cows and for Brahmans." At this time the Muhammadan kings of the Deccan were fighting against the troops of Aurangzeb, and were unable to put forth their strength to crush Siváji. He grew stronger and stronger, and at length the King of Bijapur was forced to make a treaty acknowledging him ruler of the west coast, known as the Konkan.

6. Aurangzeb had by this time become emperor. He, too, was alarmed by the rise of the Mahratta chief, and sent a great army against him under his uncle, Shaista-khán, Subahdar or Vice-King of the Deccan. He marched into Poona with a great army. Siváji knew it would be hopeless to fight openly with so strong a foe, so he put on the dress of a beggar, and with twenty men dressed like himself, stole into the town of Poona one night, and getting close to the house in which Shaista-khán was living, rushed into it and very nearly killed him. He escaped by jumping out of a window, but his fingers were cut off, as he jumped, by Siváji, who was close behind him. The Mahrattas then ran away as fast as they had come, but Shaista-khán got such a fright that he left Poona, and Siváji was free to roam over the country and make more conquests.

7. He next went with a body of troops to Surat, a

rich port on the west coast, and for six days plundered that city. The English had a factory there, and beat him off when he attacked it.

8. Aurangzeb then sent another great army against him, and this time Siváji said that he would submit to the emperor if he would let him keep a part of his country and give him high rank in the Mogul army as a general. To this Aurangzeb agreed, but he only wanted to get Siváji into his power that he might kill him. Siváji went to Delhi to the court of Aurangzeb, but was treated so badly that he at once saw his life was in danger. He shut himself up in a house, saying he was ill. The house was guarded by Mogul soldiers, but Siváji was carried out of it to a safe place by some of his servants in a basket which the guards thought was full of sweetmeats. Then he shaved off the hair on his face, put on the dress of a Hindu beggar, smeared ashes over his body so that nobody might know who he was, and managed to escape to his own country.

9. Never again did he trust himself in the power of Aurangzeb, who often tried in vain to entrap him by fair words and make him come again to court.

10. Siváji then crowned himself Rajah of the Mahrattas, and took a large army far down to the south. He came close to Madras, but did not attack that town. He took all the forts in Mysore and the Carnatic—Ginjee, Vellore, Arni, Bangalore, and Bellary—and after an absence of eighteen months returned to Poona. The rulers of all the countries he overran agreed to pay him one-fourth, or the *chouth*, of their revenue as tribute.



SIVAJI ON HORSEBACK.

11. Shortly after this Siváji died in 1680, at the age of fifty-two. No other Mahratta chief was so

skilful or so active as he was. He is often painted in pictures by the Mahrattas as riding along and throwing grains of rice into his mouth while riding, because he had no time to stop even to eat.

12. **Sivaji** was succeeded as Rajah by his son, Sambaji, who was not at all like his father. He was cruel and lazy, and was soon taken captive by Aurangzeb, who put him to death.

34. Decay of the Mogul Empire.

1707-1748.

1. There were altogether fifteen Mogul emperors. The first six were powerful kings, who ruled in reality. Aurangzeb was the last of the six, and in his time the empire appeared to be larger than it ever was before. But the government of Aurangzeb had raised up strong enemies everywhere. The Sikhs, Rajputs, and Mahrattas all rebelled, and the last twenty years of Aurangzeb were spent in the field in vain efforts to crush the Mahrattas.



BAHADAR SHAH.

2. Aurangzeb's eldest son succeeded him with the title of Bahádar Shah, but he reigned for five years only. During the next seven years there were no less than three kings of Delhi, who were set up, pulled down again, and murdered by powerful nobles of the court. In 1719, twelve years after the death of Aurangzeb, one of his descendants named Muhammad Shah was placed on the

throne, and was, in name, Mogul emperor for about thirty years, till 1748.

3. After Aurangzeb's death the Subahdar of each large province shook off the control of the emperor and became the real ruler of his province. He still sent money to the emperor, but paid only what he pleased. Outwardly every Subahdar still owned the emperor to be his over-lord, but in reality the emperor was merely the King of Delhi.



MUHAMMAD SHAH.

4. In the same way most of the Nawábs freed themselves from the control of their Subahdars, and were their own masters, though they were said to be under the Subahdar.



NIZAM-UL-MULK.

5. The chief of these officers were, in North India, the Subahdar of Oude and the Nawáb of Bengal and Behar, and in the South, the Subahdar of Hyderabad who took the title of Nizám-ul-mulk,—or the "Regulator of the State"—and the Nawáb of the Carnatic.

35. Growth of Mahratta Kingdoms.

1708-1748.

1. The Mahrattas, as we have seen, had been led by Siváji all over the Deccan, and raided country after country. When they found how easy it was to get money in this way, they set out every year,

as soon as they had reaped their harvests and the rains were over, in large armed bands, and overran all Central India.

2. After a while they grew still bolder, and overran all the country to the north of the Vindhya Mountains right up to Delhi. Wherever they went they demanded from the ruler of the country *chouth*, or a *fourth part* of the revenue. To save themselves and their subjects, many rulers agreed to pay *chouth*.

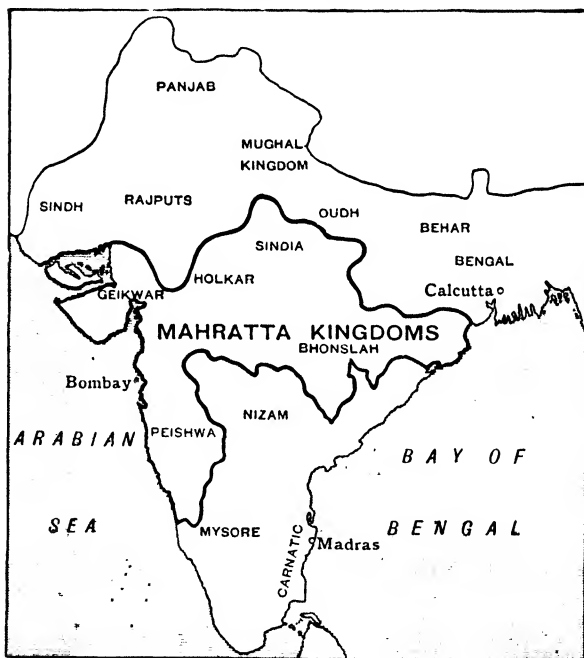
3. The Rajah of the Mahrattas, after the death of Aurangzeb, was Sahu, also called Shao, the son of Sambáji, who had been caught and put to death. He had been brought up at the court of Aurangzeb, who called him Sahu, or "the Honest," while Siváji, Aurangzeb used to say, was a thief. When Aurangzeb died, he was sent back to his own country to rule it as Rajah under the Mogul emperor, and his capital was Satára.

4. But Sahu was a weak and worthless prince. He was fond of pleasure and amusement, and hated hard work. He left all power to his Brahman minister, who was called the Peshwa. This post went down from father to son, so that there was a line of Peshwas as well as Rajahs. Step by step the Peshwa became the real ruler of the Mahrattas, although he pretended to rule only in the name of the Rajah. He was regarded by the whole Mahratta nation as their real head. He it was who made war and peace and ruled over Mahá-ráshtra, or the country of the Mahrattas.

5. The first Peshwa was Báláji Rao. He was made Peshwa by Sahu the year after Aurangzeb died in

1708, and was Chief Minister till 1720. He forced Muhammad Shah to give him leave to take *chouth* over the whole of the Deccan.

6. The second Peshwa was Báji Rao, who ruled



MAHRATTA KINGDOMS.

from 1720 to 1740. He ordered each of the chief Mahratta leaders to collect *chouth* in a different direction. In order to keep them away from Delhi, Muhammad Shah gave the Mahrattas leave to levy *chouth* everywhere else, and, as he was still in name

the ruler of the old Mogul Empire, the Mahrattas said that this gave them the right to take a fourth part of the taxes from every province in India.

7. In his time five great Mahratta kingdoms were formed. The chief Mahratta leaders, wherever they found a weak Subahdar or Nawáb who was not able to resist them, not only took *chouth*, but drove him out of his kingdom and became the rulers of the country.

8. Maháráshtra, or the old country of the Mahrattas, was in what is now called the Bombay Presidency. Its ruler was in name the Rajah of the Mahrattas, who lived at Satára; but the real ruler was the Peshwa, whose capital was Poona, about 100 miles south-east of Bombay. Gujarat was under a Mahratta chief, called the Geikwar. In Malwa there were two great chiefs, known as Sindia and Hólkar, with their capitals at Gwalior and Indore. In Birar and the old Mogul Province of Gondwana (now called the Central Provinces) was a chief known as the Bhonslah who had his capital at Nagpur.

9. Each of these chiefs left his power to his son, so that there were really four great Mahratta kingdoms besides Maháráshtra proper. At first these Mahratta chiefs sent the *chouth* they collected to the Peshwa, but after a time they ceased to do this. Three of these Mahratta kingdoms, Gujarat or Baroda, Gwalior, and Indore, remain to this day.

10. The Mahrattas tried hard to get Hyderabad into their hands, but were never able to do so. Between them and the Nizám there was constant fighting. They claimed *chouth* from him, but he never gave it if he could avoid doing so.

11. The third Peshwa, named Báláji Báji Rao after both his father and grandfather, ruled from 1740 to 1761.

12. The state of India for fifty years after the death of Aurangzeb was very much like what it was in the days of the Pathán kings. There was no strong central government to put down robbers and to keep people safe as there is now. Bands of robbers swarmed over the country, cutting down the corn for their horses, and killing and plundering the people. In those days every village had strong walls and thorn fences round it to keep off robbers. The man who ploughed a field had his sword by his side, and in many places there was a "Look-out," on which a man stood looking for the dust in the distance which showed that the robber was coming. In every village there was a huge drum which could be heard a mile off. As soon as a robber was sighted the drum was beaten, and everyone in the fields fled behind the village walls.

13. No one could travel without a strong guard, for no path was safe. Great tracts of country were left untilled. The few roads that had been made in former days were roads no longer, for no one took care of them. Carts could not be used, and men had to go from place to place on horses or bullocks. And all over the country there were petty chiefs, each of whom made a traveller pay him something for leave to go through his country. This he called toll, and often toll had to be paid a dozen times in twenty miles.

14. It was of no use for a villager to try and hide his money when the robbers caught him. They would

cut off his ears or his nose, or knock out his teeth, or twist oiled cotton rags round his fingers and make them burn like candles, to make him tell where he



VILLAGE LOOK-OUT.

had hidden it. He had to give up his money or his life. Many poor villagers left their homes, and fled into the jungle till the robbers had gone away.

36. Nádir Shah.

1739.

1. About thirty years after the death of Aurangzeb, a chief named Nádir Khán raised himself to the throne of Persia with the title of Nádir Sháh, and conquered Afghanistan. He sent an embassy to Muhammad Shah as from one king to another. The haughty Mogul said that Nádir was only an upstart, and treated his messengers with contempt.

2. Nádir Shah, who was a fierce Muhammadan, then charged Muhammad Shah with having failed to do his duty as a true Musalman king. He had not made the Hindus pay the Jazia, or Faith-tax, and he had basely given *chouth*, or a fourth of the Mogul revenues, to the Mahrattas, who were idol-worshippers. So Nádir Shah said he would punish him. With a great army of Persians and Afghans he came down, as Timur the Lame had done two hundred and forty years before, by the Khyber Pass, and marched through the Panjáb upon Delhi.

3. Nádir Shah, the "Rare King," was a huge man, six feet high, with a dark frowning face, thick eyebrows, a voice like thunder, and eyes like lightning. He wore a cloak of black lambskin. In India he wore a great red turban on his head, but in Persia the high Persian cap. In his belt there was a dagger, and a battle-axe of steel in his hand. To the Hindus he seemed like one of the dark demons who fought with the Áryans in the olden time.

4. At first he said that if a very large sum of money were given to him he would spare the city of Delhi.

But in the night time the men of Delhi rose and killed some of his soldiers who were asleep. In the morning Nádír Shah saw his dead soldiers, and was filled with fury. He ordered his troops to kill the



NÁDIR SHAH.

people and sack the city. That whole day the Afghan and Persian soldiers killed and burnt and plundered as Timur's Tartars had done. In the evening Muhammad Shah, the emperor, cast himself at the feet of Nádír Shah and begged that the slaughter might stop. Nádír Shah gave orders to his men to cease their bloody work, and they obeyed.

5. Next day Nádír Shah and his men took away all the treasures and jewels of Delhi, which had been heaped up by the great Mogul emperors from the time of Bábar. The peacock throne of Shah Jehán, the golden crowns and jewels, the best of the elephants and horses and cannon, the rich silks and muslins, and vast sums of money from the king's treasury and from all the rich men and nobles of Delhi and Oude were carried away to Persia. The Shah had so much money that he did not know what to do with it. He gave

three months' pay to every soldier, and for one whole year took no taxes from the people of Persia.

6. The invasion of Nádir Shah quite broke up the empire of the Moguls. No more presents were sent to Delhi by the Subahdars and Nawábs. The Mahrattas became bolder than ever, and overran all Bengal and Southern India, claiming *chouth* everywhere. The English merchants in Calcutta dug a deep trench to keep them off. It was known as the Mahratta ditch.

7. In 1740 the Mahrattas swept over the Carnatic and took Trichinopoly. Tanjore had been taken by the brother of Siváji long before, in the lifetime of Aurangzeb. They attacked Pondicherry, but the French governor drove them off. When Muhammad Shah heard that the French had defeated the Mahrattas, he was so pleased that he gave the Governor of Pondicherry the title of Nawáb.

8. There was such disorder in the Carnatic at this time that the old Nizám, who was now over ninety years of age, came down from Hyderabad with his army to see how matters stood. He came as far as Arcot, and was amazed to find how many petty chiefs there were, who, without leave, called themselves "Nawábs." After eighteen of them had come in one day to pay their respects, he got so angry that he ordered his guards to whip away from his court any man who should in future dare to call himself "Nawáb." Only one man, he said, had any right to that title. He appointed a brave officer of his, named Anwar-ud-din, to be the Nawáb of the Carnatic, with his capital at Arcot. Trichinopoly was also taken from the Mahrattas and handed over to him.

9. The year 1748 was a famous date in the history of India. In that year Muhammad Shah died. Nizám-ul-mulk died also, at the great age of 100 years. Sahu, the Rajah of the Mahrattas, died also. The Mogul Empire was quite broken up. The first war between the English and French, as we shall see, ended in this year, and the English and French Companies began to take part in the wars of the native chiefs in the Carnatic.

37. First War between the English and French.

1744-1748.

1. In the year 1744 war broke out in Europe between the English and French ; and so, all over the world, wherever there were French and English, they began to fight with each other. In Southern India, however, both the English at Madras and the French at Pondicherry paid rent for their lands to Anwar-ud-din, Nawáb of the Carnatic, and he ordered them not to fight in his country without his leave.

2. The English were peaceful traders, and had no wish to fight. At Madras there were only merchants, and their clerks or writers. The head merchant was called the Governor. They had no soldiers except a few men to guard Fort St. George.

3. The French governor at Pondicherry was a very clever man named Dupleix. He had been a long time in the country, and knew the natives well. He wished to drive away the English and all other European traders from India, so that all the profits of the Indian

trade might be kept by the French to themselves. But he was not satisfied with trade alone. He wished also to conquer South India and rule over it.

4. Dupleix had 4000 native soldiers called Sipáhis or Sepoys, trained to fight, and drilled like Europeans by French officers. With these troops he had defeated the Mahrattas who attacked Pondicherry. He at once sent to France for more men, and as soon as these men came he marched to Madras and took it in 1746.



DUPLEIX.

5. The English complained to the Nawáb of the Carnatic as he was the king of the country. He ordered Dupleix to give back Fort St. George to the English, but Dupleix only laughed at him. He then sent his son with 10,000 men to drive the French out. But the French leader beat him back, and then, marching out with a small force of 200 Frenchmen and 700 Sepoys, put to flight the host of the Nawáb. This was the first battle fought in the open field between European and Indian troops.

6. The French then tried to take Fort St. David. But in the meantime the English also had got some soldiers out from England, and they drove back the French three times. Major Lawrence, a brave English officer, came out from England with troops, and the

English in their turn tried to take Pondicherry, but failed.

7. In 1748 peace was made in Europe between the French and English nations, and so they had to cease fighting in India. Madras was given back to the English, and in name there was peace between the English and French for the next eight years, till 1756.

38. Clive, Founder of the British Empire in India.

1. The same year in which war broke out between the English and French, there came out to Madras a poor lad as a writer in the service of the Company. He was only nineteen years old, and had no money and no friends. He very soon became a great general, and was one of the most famous Englishmen who ever lived. His name was Robert Clive.

2. As a very little boy at home he was so fond of fighting with other boys that his father did not know what to do with him. So he sent him to school. At school he was known as a bold, daring boy, who would obey nobody, and cared only for fighting. At the head of a band of other little boys, armed with stones, he would make war upon the shopkeepers in the village and break their windows, unless they gave him something. Once he laid siege to a shop, and lay down in a ditch so as to form a dam across it with his body, and turn the water in it into the shop and flood it. The masters of the school all said he would come to no good, and so his father, to get rid of him, sent him off to India, as soon as he left school.

3. When the French took Madras, Clive put on the dress of an Indian, and escaped to Fort St. David. Three times the French tried to take this fort, which was bravely defended by Major Lawrence. Here Clive learn this first lessons as a soldier. He fought so well that the governor let him give up his writership, and made him an ensign, or young officer, in the army.



ROBERT CLIVE.

4. Ensign Clive, the boy-soldier, at the head of his company, sword in hand, leading his men against the foe, now felt happy. This was what he had been longing for from childhood. He soon showed that he was a born leader of men. He did not know what fear was. The greater the danger, the higher his spirits rose. Again and again he rushed into what seemed certain death to those who were looking on, but he always came out of the fight alive.

5. The native soldiers would go anywhere and do anything with Clive at their head. They called him "Sábit Jung," the "Firm in Fight," and by this name he was afterwards known all over India. It was a very good name, for Clive was not only brave, but cool and calm in the thickest fight.

39. The Famous Siege of Arcot.

1751.

1. Although there was now peace between the French and the English, the English knew very well that war might break out again, and that, if it did, Dupleix would attack them as soon as he could. He still kept a strong force of French and native Sepoys at Pondicherry, and as long as he did this they dared not send away their troops.

2. Dupleix wanted very much to drive the English merchants away from Madras, but could not attack them while there was peace between the King of England and the King of France. But his army cost him a great deal of money, and so he looked about to get some work for it. He soon found what he wanted.

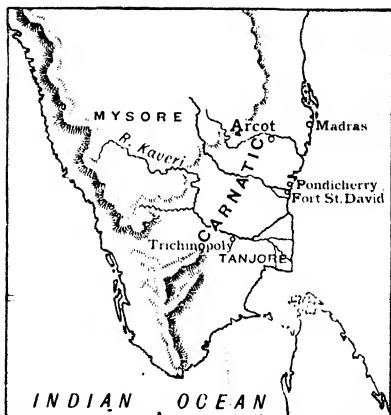
3. In 1748 old Nizám-ul-mulk died. His eldest son, Názir Jung, succeeded him as Subahdar of the Deccan, but his nephew, Muzaffar Jung, determined to fight with him for the throne, and went to Pondicherry to ask the French to help him. At the same time a chief, named Chánda Sahib, thought he would try to make himself Nawáb of the Carnatic instead of Anwar-ud-din. He, too, went to Pondicherry, and asked Dupleix to help him.

4. Dupleix gladly agreed to help them both. It was the very thing he wanted. He gave them a strong body of men under a brave French officer named Bussy, and the three armies marched against Arcot. They fell on Anwar-ud-din, defeated and killed him, and took Arcot. His son, Muhammad Ali, fled to

Trichinopoly, and there prepared to defend himself. The allies then went on to the Deccan, Názir Jung was also killed, and Bussy marched in triumph to Hyderabad.

5. Dupleix was thus completely successful. The new Nizám gave the French the Northern Circars, on the eastern coast, and to Dupleix himself he gave the title of "Governor of the Carnatic," Chánda Sahib being Nawáb of the Carnatic under him. Chánda Sahib gave the French a large tract of country in the Carnatic and a great deal of money.

6. Muhammad Ali, who was besieged in Trichinopoly by Chánda Sahib and the French, then sent to the English and begged them to help him. What were the English to do? They, too, had troops, whose pay took up nearly all the profits they made in trade. And the English governor saw clearly that if the French and their allies conquered Muhammad Ali, there would be no one left to oppose them. The next thing Dupleix would do would be to attack the English, and drive them away from Madras altogether. By helping Muhammad Ali they would not only find work and



THE CARNATIC.

pay for their own troops, but they would also put a stop to the growing power of the French, and save themselves from ruin.

7. The English governor was not strong enough to drive away the French from Trichinopoly, and at the same time defend his own two forts. So he sent a small force with a supply of arms and food to Muhammad Ali with a letter telling him to hold out to the last, and depend on him for help. Ensign Clive went with the troops, and fought his way into Trichinopoly and out again so bravely that he was made captain.

8. When he came to Madras he told the governor that Muhammad Ali was so weak that he could not hold out much longer. At the same time he pointed out that part of the French army was at Trichinopoly, part at Pondicherry, and part far away in Hyderabad with Bussy. Arcot, the chief city in the Carnatic, had been left with very few men to defend it. He offered to march to Arcot and take it. If this were done, he thought that Chánda Sahib would leave Trichinopoly, and come to Arcot to try to retake it, and so Muhammad Ali would be relieved.

9. This advice of Captain Clive was so good that the governor followed it. Only 200 English soldiers and 300 Sepoys could be spared, and they were untrained men, most of whom had never been in a real fight. But they were enough for Clive. He drilled and trained them every day as they marched the seventy miles from Madras to Arcot. He was six days on the road, and as he marched into the city by one gate the troops of Chánda Sahib fled out by another.

10. If the Afghans or Mahrattas had taken Arcot, the city would have been plundered and many of the people killed. But when the English took the city not a man was hurt. Clive paid for all the food he wanted, and treated the people kindly. They helped him in every way, and he set to work to repair the walls of the fort, which were old and shaky, and get stores of food to last his men a long time, for he knew he would have to stand a long siege.

11. When Chánda Sahib heard that his capital city had been taken, he sent off ten thousand men under his son, Raza Sahib, with some French troops, to try to retake it, just as Clive had said he would. For fifty days this large force besieged Clive and his men in Arcot, and did their best to take the fort, but in vain. More than half the little band of defenders were killed, and at last they had very little food left to eat; but no man thought of yielding, for Clive had filled them all with his own daring spirit. The native Sepoys loved and trusted their young captain, and fought as bravely as the English soldiers. When hardly any food was left they begged that all the rice might be given to their English comrades, and the water in which the rice had been boiled given to them, for this, they said, would be enough for them.

12. When nearly two months had passed, the Governor of Madras sent some more men to help Clive. Raza Sahib heard that they were coming, and made one last effort to take the fort, but he was beaten back with the loss of 400 men. Then he lost heart, and marched away with the remains of his army, afraid of being caught between Clive and his

men in front and the English troops who were coming up from Madras behind.

13. As soon as help reached Clive, he marched out to pursue Raza Sahib. He followed him from place to place all over the country, and defeated him again and again. At last Raza Sahib got so afraid of Clive that he would not stay to fight, but ran away as soon as he heard that he was coming.



MAJOR LAWRENCE AND MUHAMMAD ALI.

14. This famous siege of Arcot took place in 1751. It marked the turning-point in the history of the English in South India. From that year the English grew stronger and stronger, and the French weaker and weaker.

15. Major Lawrence and Clive then marched to Trichinopoly, and after a hard fight defeated the French and took them prisoners. Trichinopoly passed into their hands, and they made their ally, Muhammad Ali, Nawáb of the Carnatic. Chánda Sahib fled to Tanjore, and was put to death by the Mahratta Rajah of that country.

16. Captain Clive then went to England, for he had worked so hard that he was very ill. The King

of England made him a colonel in the army, and the East India Company gave him a sword with a diamond hilt worth £500. He became rich and famous, and the English people called him the "Hero of Arcot."

17. The English and French Companies then sent out strict orders that their servants were to fight no longer. Dupleix was called back to France, and peace was made.

18. Madras was now no longer in danger. The English merchants had still no territory, and did not want any. They had, however, a body of well trained troops, who had fought under Clive. They employed them in putting down all the enemies of their friend Muhammad Ali, the Nawáb of the Carnatic, who, with Major Lawrence to guard him, was now secure on his throne. The French under Bussy were still all-powerful in Hyderabad, and had the Northern Circars, which had been given to them by the Nizám. Their chief town there was Masulipatam, where they had a strong fort.

40. The Capture of Calcutta by Siraj-ud-doulah.

1756.

1. Under the Mogul emperors Bengal was called a Súbah, and its ruler the Súbah-dár. After the sack of Delhi by Nadir Shah, a brave soldier named Ali Vardi Khán made himself master of the country. He was a friend to the English traders at Calcutta, and allowed them to have factories at Patna and Dacca. He ruled the country well from his chief city, Moorsshedabad, about 100 miles north of Calcutta.

2. In 1756 the firm rule of Ali Vardi Khán came to an end. He died, and was succeeded by his grandson, Siraj-ud-doulah, "the Lamp of the State." He was a young man, about twenty years old, and had been brought up in the palace, where he was given everything



SIRAJ-UD-DOULAH

that he asked for. He knew nothing of the world outside, and was weak, foolish, and at the same time cruel and self-willed. He hated the English, and longed to enrich himself with the plunder of Calcutta, which was, he had heard, a very wealthy city.

3. As soon as he was seated on the throne he tried to pick a quarrel with the English. The walls of Fort William had just been repaired, as the English governor had heard that war would very soon break out again with the French, and he was afraid that the French at Chandernagore would attack it. The Nawáb ordered him to pull down the walls. He replied that he could not do this as Calcutta would then be at the mercy of the French.

4. As soon as this reply reached the young Nawáb he was wild with rage, and attacked Calcutta with an army of fifty thousand men. There were only 170 English soldiers in the fort, and very few of them had

ever been in battle. They had no brave leader like Clive to command them. They defended themselves as well as they could for four days, and then most of the civilians and the women and children went on



Walker & Boutwell sc.

BENGAL AND BEHAR.

board the ships in the river and escaped, and the rest gave up the fort and were made prisoners.

5. This was a striking success for the Nawab, but he was mistaken in thinking that he had now driven the English from Bengal. As long as they had command of the sea, they could always bring up fresh soldiers and supplies, and very soon these were on the way.

41. The Battle of Plassey.

1757.

1. In 1756 war again broke out in Europe between the English and the French. A little while before it began, the East India Company sent out Colonel Clive, who was now quite well again, to take command of their troops in India. He reached Madras just before the news of the loss of Calcutta was received.

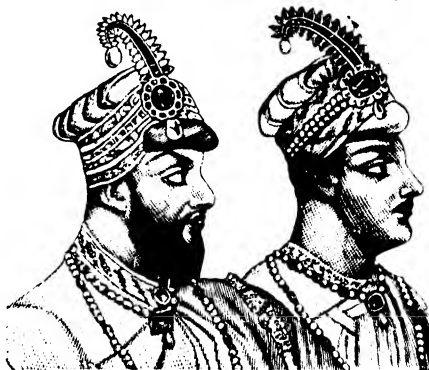
2. The English in Madras were filled with anger when they heard the news, and determined to retake Calcutta. Colonel Clive commanded the land forces and Admiral Watson the fleet. The voyage to Calcutta lasted three months, and when the English forces landed they took Fort William without the loss of a man. They then went on to Húgli, and took that town too.

3. Siraj-ud-doulah then grew alarmed. He released his English prisoners and sued for peace. He promised to make good all the losses of the English. But at the same time he wrote to the French at Chandernagore and asked them to come to his help. Colonel Clive soon found out how the Nawáb was trying to deceive him. He marched to Chandernagore and took it.

4. Siraj-ud-doulah had been scarcely a year on the throne, but he governed so badly and treated his subjects so cruelly that they were quite tired of him, and wished to get rid of him. A plot was made by some of his chief officers to dethrone him and place Mír Jáfar, his general, on the throne.

Mír Jáfár wrote to Colonel Clive and asked him to help him. He promised to join the English with a strong body of troops if they would attack the Nawáb.

5. Colonel Clive then marched northwards with his men. Siraj-ud-doulah was encamped at Plassey, a village between Calcutta and Moorshedabad, with an army of 50,000 foot soldiers, 18,000 horsemen, 50 cannon, and a few French soldiers. Clive had 1100 English soldiers, 2000 Sepoys, and 10 light cannon. The



MIR JAFAR AND MIRAN.

battle was fought on the 23rd of June, 1757. Mír Jáfár did not join the English as he had promised. He kept close by to see which side would win. All day long the English fired their cannon at the enemy, and at three o'clock in the afternoon, when many of them had fallen, Clive ordered his troops to charge. The Nawáb and his troops fled before them, and the battle was won.

6. Clive then went on to Moorshedabad with Mír Jáfár and made him Nawáb. The towns-people, like those at Arcot, were afraid that, like the Afghans or Tartars, Clive and his army would now sack the city, destroy the temples, and kill the inhabitants. They were astonished to find that the English army halted outside the city and hurt nobody.

7. Sīraj-ud-doulah fled, but was captured by a man whose nose he had once cut off. He was brought before Miran, the son of Mīr Jāfar, and put to death by him. In return for the services of the English the new Nawáb paid them for all their losses, and gave large presents to Clive and the other English officers. To the East India Company he gave a tract of country round Calcutta called the Twenty-four Parganas, and two years afterwards he gave the rent due to him from the Company for this country to Clive, whom this gift made a very rich man. It was called Clive's Jágir. The Company paid the rent to Clive for the rest of his life. This was the first territory in India acquired by the English, and was the beginning of the Bengal Presidency.

42. Final Overthrow of the French.

1756-1763.

1. In Europe there was a great war, known as the Seven Years' War, between several nations in Europe from 1756 to 1763. In this war the English fought against the French.

2. When this war began, Colonel Clive, with nearly all the English troops, was in Bengal. He at once took Chandernagore, so that the French had no settlement left in Northern India. In Southern India the English troops were not strong enough to take Pondicherry, and the French troops were not strong enough to take Madras, so that each left the other alone for two years.

3. But in 1758 a large body of French troops arrived under the command of Count Lally. He had

orders to drive the English out of the country, and the very night he landed he marched against Fort St. David, which he took easily. He destroyed the fort, which was never afterwards rebuilt.

4. Lally then ordered Bussy to come down from the Deccan and join him with all his troops, and attacked Madras. He thought he could take Fort St. George as easily as he had taken Fort St. David, and intended afterwards to go to Calcutta and expel the English from India. But Major Lawrence defended Madras bravely for six months, until an English fleet arrived with troops from England. Lally and his French army were soon driven away, and Colonel Coote, who commanded the English, pursued them and defeated them completely at Wandewash, between Madras and Pondicherry, in 1760. This was the greatest battle fought between the English and the French in India. Colonel Coote then went on to Pondicherry, and in 1761 took that town from the French.

5. While these events were taking place in the Carnatic, Clive sent down every man he could spare from Calcutta, by the coast road, to the Northern Circars, under Colonel Forde. The French army there was far larger than the English army, and with them there was the Nizám of Hyderabad with his troops. But Colonel Forde, who had been trained by Clive, was a brave and skilful officer. He defeated the French everywhere, and took Masulipatam, their chief town, by storm. The French prisoners were many more in number than his own men. The Northern Circars thus came into the hands of the English in

1759, and have been in their possession ever since. This was the beginning of the Madras Presidency.

6. In 1763 the Seven Years' War came to an end, and peace was made between the English and the French. Pondicherry and Chandernagore were given back to the French as trading stations. Thus the long struggle of twenty years, which began in 1744, came to an end. The French began it by attacking the English merchants at Madras, and it ended in the English becoming the rulers of a large territory and the strongest power in South India.

43. Rule of Mír Jáfár.

1758-1761.

1. Clive had placed Mír Jáfár on the throne of Bengal without leave from the Emperor of Delhi, who still claimed to be the Over-lord of all the countries in North India. Mír Jáfár had not sent him any presents as former Nawábs had done. So the son of the emperor, called the Shah-zada or Prince, invaded Bengal with an army, and with him came Shujá-Doulah, the Nawáb of Oude.

2. Mír Jáfár was in great terror and wished to buy them off, but Clive told him to be of good courage for he was coming to his help. When the Nawáb of Oude heard that the terrible English colonel, the Sábit Jung, "Firm in Fight," was on his way to attack him, he fled back to Oude with all his men as fast as he could, and left the Shah-zada alone and helpless. That prince threw himself on the mercy of Clive, who kindly gave him a present of 500 gold mohurs, and

advised him to return to his own country, which he did.

3. If Mír Jáfár had been a wise and good ruler, he might have reigned in peace and safety. But he soon showed that he was quite unfit to govern. He was very fond of opium, and idled away his time in amusements, on which he spent a great deal of money.

4. Being in want of money to pay his troops, he then tried to plunder the rich Hindu bankers of Bengal, and when Clive would not let him do so he got angry, and wrote to the Dutch at Chinsura, asking them to come to his help, and expel the English from Bengal. In Europe the Dutch and English were at peace, and therefore the Dutch merchants at Chinsura had no right to make war on the English. But they were jealous of the English merchants and their trade, and foolishly agreed to attack the English. They sent to their settlement at Java for troops, and before long seven large ships filled with soldiers arrived at the mouth of the Húgli, and tried to sail up the river to Chinsura. They seized some English boats and burned some English factories which they found on the banks of the river.

5. Colonel Clive sent Colonel Forde, who had come back from the Northern Circars, to attack Chinsura, and another officer to attack the Dutch ships. The Dutch troops in Chinsura were routed and their ships taken. They then sued for peace. They were allowed to have Chinsura as a trading town, but agreed not to keep any soldiers there. Mír Jáfár was pardoned.

6. The storm had now cleared away, no enemies were to be feared, and in 1760 Clive sailed for Eng-

land. He was thirty-four years old, and during his second stay of four years in India he had done a great deal. He had quite broken the power of the French, and he had overthrown the Dutch. In Madras he had gained for the Company the Northern Circars, and in Bengal a large tract of country round Calcutta with a revenue of a hundred lacs of rupees. The English no longer dreaded the armies of any Indian prince. The friendless lad of nineteen had in fifteen years made himself, by his own skill and bravery, the most famous general of his time.

44. Mír Kásim.

1761-1765.

1. As soon as Clive left India, Mír Jáfar got into trouble. The Shah-zada had become emperor, with the title of Shah Álam II. With the Nawáb of Oude, he once again invaded Bengal, thinking that it would be now easy to take the government out of the feeble hands of Mír Jáfar, whose troops would not fight because he had not paid them for a long time.

2. The English governor sent a small force under Captain Knox to repel the enemy. He found them at Patna. A battle was fought close to that city, while thousands of the townsfolk looked on at the fight from the walls. Knox and his men defeated Shah Álam and Shujá Doulah, and drove them back to Oude.

3. As it was quite clear that Mír Jáfar could not rule Bengal, the Governor of Calcutta deposed him, and made his son-in-law, Mír Kásim, Nawáb in his stead, hoping that he would turn out to be a good

ruler, able to defend his own country. In return he gave the Company the three districts of Burdwan, Chittagong, and Midnapur, or about one-third of Bengal, with a revenue of 50 lacs of rupees. This was the second tract of land obtained by the English in Bengal, the first being the Twenty-four Parganas given them by Mír Jáfár after the battle of Plassey.

4. Mír Kásim began his reign well. He paid up all the debts of Mír Jáfár, and put the government in order. He wished to be a Nawáb in fact, not in name only—like Mír Jáfár—and, like former Nawábs, to do as he pleased. For two or three years he was hard at work, drilling his armies with the help of some Frenchmen who were in his pay. He then thought he would try and free himself from the control of the English, who had placed him on the throne, and drive them out of the country altogether. He moved his capital from Moorsshedabad, which was 100 miles from Calcutta, to Mongír, which was nearly 300 miles away, as he did not like to be near the English. When he thought he was strong enough to fight, he tried to find some excuse for attacking them.

5. A cause of quarrel soon arose. Under very old orders from the Great Mogul, who first allowed the English to trade at Calcutta, all goods of the Company coming from or going to England were allowed to go up and down the rivers free, without the duty or tax which was paid by Indian traders. After the battle of Plassey, Mír Jáfár allowed the servants of the Company to send their own private goods up and down the country free of taxes. After a time the servants and writers of the Company allowed Indian traders, on

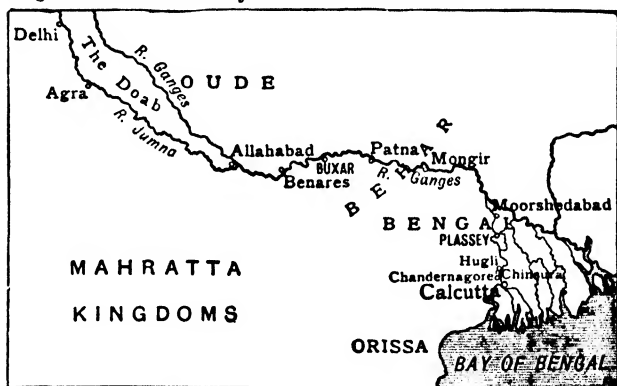
payment of money, to use their names and take their own goods everywhere free. Mír Kásim tried in vain to stop this, and then he took off all taxes on goods, so that anyone might trade free of duty. But this did not please the Company's servants, who wanted him to tax others but not themselves.

6. We must remember that the East India Company were merchants whose chief object was to make profits out of their trade. Five years before this, they had not owned any land in India. It was not their wish to own land, and it was only to defend themselves that they sent troops to India. They paid their servants very low wages. The pay of an English writer was about ten rupees a month, the pay of an agent about twenty rupees, and that of a merchant about forty rupees, while the governor only drew four hundred rupees a month. On these low wages Englishmen could not live in a foreign country comfortably. To make up for it the Company allowed them to trade in India on their own account, but not to send goods to England.

7. As might have been expected, the servants of the Company thought more of their own profits than the profits of the Company, took presents from the Indian traders, and cared nothing about the government of the new country the Company had got. A few able men like Clive saw clearly that trade was one thing and government another, that the same men could not both govern and trade, and that when large countries were taken by the English, officers ought to be appointed to govern the country who had nothing to do with trade, and that these officers should be well paid. But

at this early time the English merchants in England, who had never been in India and knew nothing about the way the country ought to be governed, did not see this.

8. Mír Kásim then prepared for war. He asked Shah Álam and Shujá Doulah to help him, and proposed that all three should unite their forces and expel the English from India. He seized the English merchants at Patna, and ordered his officers to kill the English wherever they were to be found.



BENGAL, BIHAR, AND OUDE.

9. The English council at Calcutta then made Mír Jáfar Nawáb once more. Major Adams with all the troops that could be spared, about 600 English soldiers and 1000 Sepoys, marched out from Calcutta. He met and defeated the trained troops of Mír Kásim in three hard fought battles, and then went on to attack his capital, Mongir.

10. Mír Kásim did not wait for him. He left Mongir and fled to Patna. Here he sent word to the

English commander that if he came any further he would put all his prisoners to death. Mr. Ellis, the chief of the prisoners, however, was a brave man and not afraid to die. He wrote to Major Adams, and begged him to come on, whatever might happen.

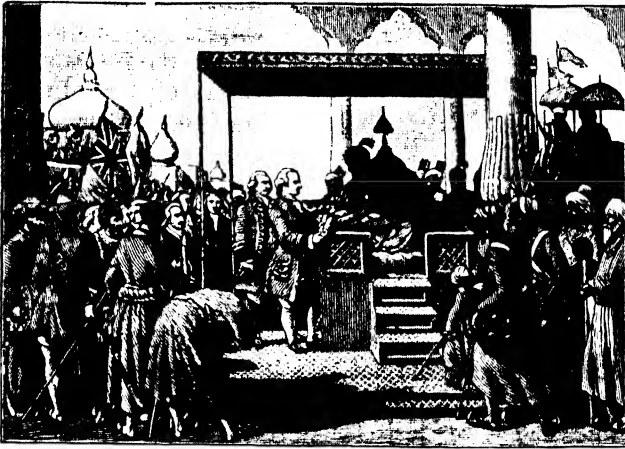
11. Major Adams, who did not think Mír Kásim would be so cruel as to kill unarmed prisoners, went on to Mongfr and took it. When this news reached Mír Kásim he was filled with fury, and by his orders a base German in his employ named Sumroo, with a host of Sepoys, murdered all the English prisoners. This dreadful deed, which was worse even than the murder in the Black Hole, is known as the Massacre of Patna.

12. Patna was taken soon after, and Mír Kásim fled away into Oude and joined Shah Álam and Shujá Doulah. After two or three months of marching to and fro, Major Munro, at the head of the English troops, met and utterly defeated the three princes at Buxar in 1764. Next to the battle of Plassey the battle of Buxar is the most famous in the early history of the English in Northern India. In it the English for the first and last time met and put to flight the Mogul Emperor of Delhi. It made them the greatest power in Northern India. Shah Álam, remembering how kind Clive had been to him before, again threw himself on the mercy of the English. Shujá Doulah fled, assembled fresh troops and returned, and was again defeated at Korah, and then he too gave himself up. Mír Kásim, who was afraid that vengeance would be taken on him for his crimes, fled, and was never heard of again.

45. Lord Clive.

1765-1767.

1. When news of the war with Mír Kásim and the massacre of Patna reached England, the East India Company asked Clive to go out to India once more. The King of England had made him a lord, and he came out as Governor of Bengal and commander-in-



SHAH ALAM GRANTS THE DIWANI TO CLIVE.

chief, with full power to do as he pleased. In those days the voyage from England to India took nearly a year, so that when Lord Clive arrived all the fighting had **ceased**.

2. He went up to Allahabad, where Shah Álam and Shujá Doulah were in the English camp, ready to agree to anything. A treaty was made, and is known as the Treaty of Allahabad. To Shujá Doulah Lord

Clive gave back his country, Oude, but made him agree to pay all the expenses of the war just over. To Shah Álam he gave the Dó-áb, or rich country between the Jumna and the Ganges. Bengal and Bihar which had belonged to Mír Kásim, Lord Clive kept as



SHUJA DOULAH.

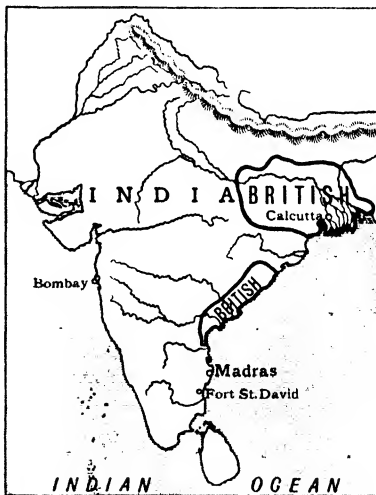
the share of the Company, but agreed at the same time to pay Shah Álam, as the Mogul emperor, an allowance of twenty-five lacs of rupees a year. In return Shah Álam made over to the Company the Dívání, or right to collect all taxes in Bengal, Bihar, and Orissa. The last province, Orissa, was, however,

held by the Mahrattas, and the English did not take it till long afterwards.

3. Lord Clive then appointed a son of Mír Jáfar, who had died just before this, to be Nawáb of Bengal and Bihar under the Company. He was to govern the country with a number of Indian officers, and pay over all the taxes to the English. The English took no part in the government of the country, but kept up an army to defend it. The East India Company still cared for trade, and for trade only, and had given strict orders that Indian rulers of Bengal were to govern the people. This was a great mistake, as we shall afterwards see.

4. The last thing Lord Clive did was to reform the civil service and the army. He put a stop to all private trade by servants of the Company, and forbade them to take any presents from the people, but at the same time gave them much higher pay than they had before, so that they could live comfortably without trading. The troops had for a long time past been getting double pay, called "double batta." This was stopped, and the great cost of the army made less.

5. Having done the work he came out to do, Lord Clive returned to England. He had come out to India as a poor writer in 1744. He went back as Captain Clive, having broken the power of the French. He re-



BRITISH INDIA AFTER CLIVE

turned to India a second time as Colonel Clive in 1756, won the battle of Plassey, and founded the presidencies of Madras and Bengal. He returned a third time in 1760 as Lord Clive, and with a strong hand and iron will reformed the army and civil service. No one but he could have done this, for the servants of the Company would have obeyed no one else.

6. Though he was one of the bravest of the brave, Clive was not a strong man. He was weak and sickly, and the hot climate of India and the hard work he did injured his health very much. He put an end to his own life in England before he reached the age of fifty.

46. Ahmad Shah Abdali.

1761.

1. The Mogul emperors, from Bábar to Aurangzeb, had held the kingdom of Afghanistan or Kábul firmly as a part of the Empire, and drawn some of their best troops from that country. But after the death of Aurangzeb, the Shah of Persia took Afghanistan, and it became part of Persia.

2. After the death of Nádir Shah, however, the Afghans shook off the control of Persia. An Afghan chief, named Ahmad Abdali, was chosen by the other chiefs to be their king. He saw how weak the Mogul kingdom was, and thought he would once more bring all Hindustan under the sway of the Afghans, and reign in Delhi as the Turki and Pathan kings had done before the Moguls.

3. He began by taking the Panjáb in 1752, the same year that Captain Clive took and defended Arcot. Like Muhammad of Ghazni and Muhammad Ghori, he then led his forces into Hindustan to plunder and to kill. Six times the fierce Afghan horsemen burst through the Khyber Pass into the plains of North India, slaying, burning, and plundering. Wherever they came they destroyed the Hindu temples, killed

cows in them to defile them, and carried away men, women, and children as captives.

4. When the third Peshwa of the Mahrattas Bálaji Báji Rao, found that he could no longer collect *chouth* in North India because of the Afghans, and saw that Ahmad Shah was conquering all North India, he determined to try hard to drive him out of the country. Ahmad Shah had gone back for a time to his capital, Kábul, and the Peshwa sent a great body of Mahrattas under his brother, Raghunát Rao or Raghubá, to Delhi. Raghubá marched westwards to the Panjáb and took Lahore.

5. When Ahmad Shah heard the news, he lost no time in coming back with a host of Afghans. He soon drove out Raghubá, and went on to Delhi. Hólkar and Sindia, who had come up to stop him, were routed, and fled back to their homes in Malwa. The Peshwa then sent out in all directions for his chiefs to assemble their troops. He called on the Rajputs to join him in one grand effort to expel the Afghans. Many of them did so, and a vast host of Hindus, Mahrattas, and Rajputs advanced to fight with the Afghans for the empire of India.

6. The two armies met on the great plain of Pánipat in 1761. Here, in 1526, Bábar, at the head of his Turki and Afghan warriors, had put to flight the hosts of Ibrahim Lódi. The light Mahratta horsemen were no match on the open field for the heavy Afghan cavalry. The men of the south once more melted away before the fierce onset of the men from the north. The Mahrattas were defeated with horrible slaughter and two hundred thousand of them slain.

7. When the Peshwa heard the dreadful news he died of a broken heart. Ahmad Shah might now have seated himself on the throne of Delhi; but he seems to have thought it would be better to go back for a time to his own country.

8. The year 1761, like 1748, is a very famous year in Indian history. In that year French power in Southern India ended by the fall of Pondicherry. In the Deccan a new Nizám, named Nizám Ali, seized the throne, and put to death Salabat Jung, who had been upheld by the French under Bussy. The Afghans, under Ahmad Shah Abdali, crushed the Mahrattas in the battle of Pánipat. The third great Peshwa died, and the next Peshwa had very little power after this great defeat of the Mahrattas. Hyder Ali the same year became the Sultan of Mysore. In North India Mír Jáfar was in this year deposed. Mír Kásim was made Nawáb of Bengal, and ceded to the Company the districts of Burdwan, Chittagong, and Midnapur, about one-third of Bengal.

47. End of the Mogul Empire.

1. Muhammad Shah died in 1748. He was the last of the Moguls who had any power, and even his power, which was very small, was broken by Nádír Shah in 1739. After him two princes were raised to the throne, but they were emperors in name only. The first of the two was blinded and the second murdered. The Afghans and Mahrattas in turn ruled all Northern India. The son of the murdered man, called the

Shah-zada or Prince, fled to Shujá Doulah, the Nawáb of Oude, and with him, as we have seen, invaded Bengal, but the two were driven back by Clive.

2. After the fatal battle of Pánipat, the Shah-zada became Mogul emperor, with the title of Shah Álam.



SHAH ÁLAM REVIEWS THE COMPANY'S TROOPS.

With Shujá Doulah he again invaded Bengal, but was again defeated by Major Carnac. He lived at Oude, as he was afraid to go to Delhi.

3. A third time Shah Álam and Shujá Doulah advanced against Bengal, this time with Mír Kásim. They were totally defeated at Buxar in 1764, and next year Lord Clive made the treaty of Allahabad, by which the English agreed to give Shah Álam twenty-five lacs of rupees a year for his support, while he

agreed to live at Allahabad under their protection. He was a king without a kingdom. The empire of the great Mogul at Delhi had ended.

4. Ten years after the battle of Pánipat the Mah-rattas had grown as strong as they were before. The Peshwa, however, was no longer their head. Mahádáji Sindia was by far the most powerful of the Mahratta



SHAH ÁLAM OLD AND BLIND.

chiefs. He now took the title of Mahárajah. He made all the Rajput princes of Rajputána pay him *chouth*. Then he went on to Delhi, and asked Shah Álam to leave Allahabad, and seat himself on the throne of the Moguls in Delhi. Without the leave, and against the wish of the English governor, Shah Álam did so, and thereby lost the allowance of twenty-five lacs which

the English had been paying him.

5. For several years Sindia kept Shah Álam a state prisoner, and in his name ruled the country round Delhi and Agra, the old kingdom of Delhi. But when several years had passed he had to go back to his chief city, Gwalior, to attend to some business there. As soon as his back was turned, an Afghan chief of the Rohilla country rushed upon Delhi, plundered the palace and put

out the eyes of the poor old Mogul emperor. When Sindia heard the news he returned with an army and killed the Afghan, but he could not give back his eyes to Shah Álam. Twenty years later, in 1803, the English armies took Delhi, and found Shah Álam a blind and aged prisoner in the hands of the Mahrattas. He was set free, given a large pension, and allowed to live in his old palace.

48. Hyder Ali.

FIRST WAR WITH MYSORE, 1767-1769.

1. Mysore is the home of the Canarese people. It had for hundreds of years been governed by Hindu Rajahs, and never been conquered by the Muhammadan Sultans of the Deccan. For a long time it was a part of the kingdom of Vijayanagar; and when that kingdom broke up in 1565, after the great battle of Talikota, a Polygar, or chief of a small fort, took the country and ruled it as his own.

2. About the same time that Muhammad Ali became Nawáb of the Carnatic, a Muhammadan soldier named Hyder Ali, who was born in 1702, gradually rose into notice. He could neither read nor write, but he was a brave and clever man, and an able general.

3. There was then no strong settled government in Mysore. Sivaji had over-run it, and after him Mahratta chiefs and their bands spread over the country nearly every year, claiming *chouth* everywhere. There are many strong hill-forts called *droogs* all over Mysore, and most of them were held by Polygars

who never paid tribute to any one unless they were forced to do so. It was a good time for any strong, determined man to rise to power.

4. Hyder soon got together a small body of men whom he paid not in cash, but in plunder. They carried off sheep, cattle, or grain, or the goods of the villagers, and each soldier kept half of what he seized, the rest going to his captain, Hyder.

5. After a time Hyder got so strong and had so many men under him that the Hindu Rajah of Mysore took him into his service and paid him for his troops. He grew richer and stronger, till at last he rose to be the commander of the Mysore army. Just then the youthful Rajah quarrelled with his uncle, who was the regent. Hyder pretended to take the part of the Rajah, overthrew the regent, got all power into his own hands, seated himself on the throne, and put the young Rajah into prison.

6. Hyder then drilled his troops with the aid of some Frenchmen in his service, armed them well, and soon had a very strong army. He began to over-run parts of Hyderabad and the Carnatic. Not satisfied with ruling Mysore, he thought he would conquer the whole of Southern India, and if he had done this, no doubt he would have tried to conquer Central India as well.

7. When the other great powers of Southern India saw how strong Hyder was and how bold he was getting, they began to think it was time to stop his growing strength. These powers were then the Nizám, the Mahrattas, and the English. Hyder had not made war on the English up to that time, but he

had taken several towns and forts which belonged to the Nawáb of the Carnatic, who was under their protection. When Hyder attacked the Nizám, who was also an ally of the English, the Governor of Madras agreed to join him and the Mahrattas in a war against Hyder, and sent an army to help him. The English army then marched up into Mysore with the troops of the Nizám and took Bangalore.

8. Hyder was much too wise to fight three enemies together. He had long before this learnt that one of the first lessons in the art of war is to divide your enemy. The Mahrattas, he well knew, cared only for plunder. So he gave them a heavy bribe to go back to their country, which they did at once.

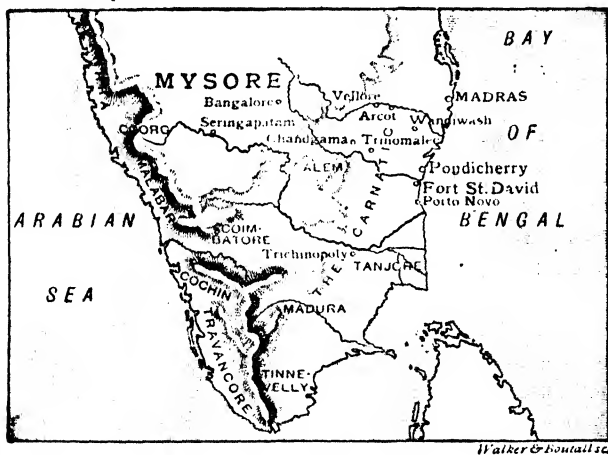


HYDER ALI.

9. He then sent letters to the Nizám and offered to help him to take the whole of the Carnatic if he would come over to his side. The Nizám agreed to do so, and Colonel Smith, the English commander, was next morning amazed to find that the troops of the Nizám, whom he had come all the way from Madras to help, had joined Hyder and were about to attack him.

10. Colonel Smith then left Bangalore and marched

back to Madras. Hyder followed him with 70,000 men. As the English were marching through the pass of Chandgama which leads down from Mysore into the Carnatic, Hyder fell on them, but was driven back with great loss. He still pursued Colonel Smith, however, and at Trinomalee a great battle was fought, in which Hyder was utterly defeated and fled.



THE CARNATIC.

11. The Nizám then left Hyder, went back as fast as he could to Hyderabad, and asked the English to make peace with him, which they did.

12. The war with Hyder went slowly on for another year. There was much marching to and fro, but Hyder would not risk another battle. At length, at the head of a large army, he made a rapid march right down to Madras and asked the governor to make peace with him.

13. The governor had no money for carrying on the war. He knew that the Company would not be pleased when they found that all their profits had been spent on fighting. He had no time to write to the Bengal and Bombay governors for their advice, for Hyder wanted a reply at once, so he made a treaty with Hyder by which each party agreed to give back all country which had been conquered, and to help each other if either of the two should be attacked by any enemy.

14. The English governor was very foolish to agree to the second part of the treaty, for he might have known that Hyder would soon be at war again with one of his neighbours, and war was just what the East India Company did not want. Moreover, the English at Bombay were friends with the Mahrattas, who lived all round that town; and if the English at Madras were to help Hyder against the Mahrattas, the English at Bombay, who had no troops, would at once be attacked by them and be in great danger.

49. Government of Bengal after Clive.

1765-1772.

1. We have seen that the East India Company had ordered Clive to let the Indian rulers govern the people of Bengal. So Lord Clive set up a son of Mír Jáfar to rule the country. Under him were two Náibs or deputies, one for Bengal and the other for Bihar. They collected the taxes and handed them over to the Governor of Bengal, who paid them and their

servants fixed salaries. An English army was kept up to defend Bengal from the Afghans and Mahrattas.

2. This sort of double rule, half English and half Indian, lasted for seven years, but it turned out an utter failure. Everyone tried to get rich as fast as he could, for the Nawáb's servants feared that they might any day lose their places. Under a good settled government every servant of that government feels safe, for he knows that he will keep his place as long as he does his duty, and that when he grows too old to work a pension will be given to him.

3. At the present time there are thousands of Indian officers all over India who do their work very well, but they have all been well trained. There are now fixed rules and laws which everyone must obey, so that every officer knows exactly what he has to do. The taxes are fair, and are fixed and well known to everybody, so that no ruler or governor can order any officer under him to make the people pay more than is just.

4. In the old times there were no trained officers of this sort. The laws kept changing, according to the wish of the ruler of the country, and often no one knew what the law was. The old Indian governors made their officers collect much heavier taxes than were due from the people. A part they sent to the ruler—the Rajah or Nawáb—but the greater part they kept for themselves. The judges took bribes everywhere. No officer of government was content with his pay, but tried to get as much money as he could from the people. The officers were nearly all Muhammadans appointed by the Nawáb.

5. So in Bengal the money sent to the English governor by the Indian rulers got less and less every year, for their officers kept more and more for themselves. There was not enough to pay for the cost of the army. The profits of the trade of the Company were all taken up in paying for soldiers. At the same time the common people were being ruined by the frightful taxes they had to pay, and they sent up complaint after complaint to the governor at Calcutta, but he could give them no help.

6. To make matters worse there was a terrible famine in Bengal in 1769-1770. One-third of the people of Bengal died. The people could pay scarcely any taxes, for there were no crops.

7. At the present day, when there is a famine anywhere, vast quantities of grain are brought from other countries by steamers and railways to the place, good people in England and America and India send large sums of money to help, and the English government gives away food to those who are starving. But in those times there were no steamers, and but few ships, no railways and very few roads, and so no grain could be brought in from outside. And the Nawáb's government did nothing to help the people.

50. Warren Hastings, Governor of Bengal.

1772-1774.

1. To put things right in Bengal a clever man was wanted, and the East India Company had in their service just the right man for the place. He was Mr. Warren Hastings. He had landed in Calcutta as

a young writer in 1750, and had risen from one post to another till he was at the head of all the Company's servants. He had been one of Clive's most trusted officers, and knew more about India and the natives of India than anybody else.

2. Hastings had four things to do. He had to raise the income of the Company so as to make it enough to pay the cost of the army and the government. At the same time he had to help the poor people by making their taxes smaller and fewer in number. He had also to make good fixed rules and laws, so that the common people might have nothing to complain of. Lastly, he had to get money ready to prepare for another war with Hyder Ali, for it was well known that that chief was preparing for war, and might attack the English at any moment.

3. The first thing he did was to put a stop to Lord Clive's double rule in Bengal. The old Nawábs and Náibs were removed and English collectors, who were also judges, were appointed to every district in Bengal and Bihar. To help them they had learned Hindu Pandits, or learned men, and Muhammadan Kázis, or lawyers, who explained to them Hindu and Muhammadan law. A simple set of laws and rules was drawn up, so that every one knew what he had to obey. A good many taxes were abolished. The few taxes that were left were paid regularly. As no money was kept back by the lower officials, the revenue was much larger than it was before.

4. It was just at this time that Shah Álam left Allahabad, where he had been living under the protection of the English, and fled to Delhi at the call of the

Mahratta chief, Sindia. Here he thought he would reign once more as a Mogul emperor, like another Akbar or Aurangzeb. He soon found, however, that he had made a great mistake. At Delhi he was merely a state prisoner in the hands of the Mahrattas. Governor Hastings at once stopped the allowance of twenty-five lacs of rupees which Sindia claimed in the name of Shah Álam, for Shah Álam had lost the right to it by leaving the English, and the Mahrattas had no right whatever to it. In this way twenty-five lacs were saved to the Company.

5. At the same time the Dó-áb or district of Allahabad between the Jumna and Ganges, which had belonged to Shah Álam, but which he had lost by going to Delhi and joining the Mahrattas, was given to Shujá Doulah, Nawáb of Oude, and he in return gave the company a sum of fifty lacs of rupees.

6. Shortly afterwards Shujá Doulah made war on the Rohillas. They were a tribe of Afghans who had settled a few years before in Rohilkand, a small country on the north-west of Oude. They were a cruel, savage people, who oppressed the Hindu inhabitants and gave a great deal of trouble to the Nawáb of Oude. The Nawáb asked Governor Hastings to help him with a body of English troops to fight the Rohillas, and in return gave him forty lacs of rupees. The Rohillas were defeated and fled, and the whole country was settled. A son of the old ruler was made Nawáb, and his descendants are still known as Nawábs of Rampore. The Afghan soldiers settled down as peaceful tillers of the soil.

51. Warren Hastings, First Governor-General.

1774-1785.

1. Two years after Hastings had been made Governor of Bengal a great change was made in the government of the East India Company. The seven years of Lord Clive's double rule in Bengal had left the Company in debt to the amount of two millions of pounds sterling. They asked the English government to help



WARREN HASTINGS.

them to borrow this money from rich men in England. The English government let them do this, but at the same time made a law called the "Regulating Act."

2. This was an Act or Law to "regulate" or make new rules for the government of those parts of India owned by the East India Company. By it the Governor of Bengal

was made Governor-General of the whole of British India, and he was appointed not by the Company, but by the Prime Minister of England. A supreme court was made at Calcutta. The judges in this court were also sent out by the English government from England.

3. To help the Governor-General there was a

council with four members, who were also appointed by the English government.

4. In England the government is carried on by the King or Queen of England and by two great councils ; one, including the nobles of England, is called the House of Lords, and the other, consisting of men chosen by the people of England, is called the House of Commons. These two councils make up the Parliament, and at its head is the Prime Minister of England.

5. Up to this time the East India Company of merchants had done what they liked in India, and the English government had not meddled with them. This was because they had been mere traders. But now that the Company had become a ruling power and owned great tracts of land in India, and made peace and war with Indian princes, it was right that the government of England should have some power over them.

6. The Governor-General and his council were put over the other two governors at Madras and Bombay, so that they could not make war or peace without their consent. Before this each governor did as he pleased, and thought only of what was best for his own province. This led to great mistakes. The Madras governor had agreed to help Hyder Ali if the Mahrattas attacked him, while the Bombay government were friends with the Mahrattas. In this way the two governments were on opposite sides. It was necessary that the English all over India should have the same friends and fight against the same enemies.

7. So long as Warren Hastings was governor alone everything went on smoothly. But three out of the

four councillors who were appointed by the new Act went against him in everything that he did. These councillors had just come out from England and knew nothing about the country, while Hastings knew everything about it. They were led on by one of their number named Francis, who was jealous of Hastings, and wanted to ruin him and be made Governor-General in his place.

8. Soon after he came out, Francis set up a Bengal Brahman, named Rajah Nandkumar or Nuncomar, to bring false charges against the Governor-General. Nandkumar hated Hastings because he had been accused by him of doing something wrong while Bengal was under Indian government, of which Nandkumar had been a member. But Nandkumar was himself found guilty of forgery and hanged. After this no one dared to try to harm the Governor-General. After fighting against Hastings for six or seven years, Francis went to England, and Hastings was not opposed any more in council.

9. Two wars were fought while Hastings was Governor-General, with the Mahrattas and with Hyder Ali.

52. First War with the Mahrattas.

1778-1782.

1. While the English merchants in Calcutta and Madras had been driven into wars with the native Muhammadan rulers, the Bombay merchants had done nothing but trade. The chief reason was that no one attacked the English in Bombay. In Madras we have seen how the French attacked the English and tried to

drive them away, and how the English were obliged to get troops out from England to defend themselves. In Calcutta, too, the English were attacked by Siraj-ud-dollah, and there, too, they had to defend themselves.

2. But there was no strong French settlement close to Bombay like Pondicherry or Chandernagore. There was no French leader like Dupleix who wished to drive away the English. The country all round belonged to the Mahrattas. They let the English alone, and the English let them alone.

3. The fourth Peshwa, Mahdu Rao, had died in 1772, the same year that Hastings was made Governor of Bengal. He left no son, and there was much dispute as to who should succeed him. At first his



RAGHURAO.

younger brother was appointed, but he was very soon murdered, and Raghubá or Raghunát-rao, his uncle, made himself Peshwa. But he was opposed by the other Mahratta chiefs, and to make himself safe he asked the Bombay government to help him.

4. The Bombay governor then made a treaty at Surat in 1775, by which he agreed to help Raghubá, while Raghubá, in return, agreed to pay for the English troops who were sent to his aid, and also to give to the English the small islands of Salsette

and Bassein, which were close to Bombay, and now form a part of it. The English had often offered to buy these islands from former Peshwas, but they would not sell them.

5. The Bombay government ought to have asked the government of India to agree to this treaty before



NANA FURNAVESE.

making it, according to the new Act, but they did not do so. They wrote to the Company in England telling them of it. After some time the Government of India at Calcutta heard of the treaty and refused to sanction it. They made a treaty instead at Purandhar, in 1776, with Raghubá's opponents, the chief of whom was a Brahman, named Nána Furnavese, who agreed to give them Salsette also.

But in the meantime the East India Company had heard of the treaty of Surat. They were very glad to get Salsette and Bassein, and sent out orders approving of the treaty.

6. The government of Bombay and the government of India were therefore obliged to carry out the first agreement with Raghubá. The Bombay troops set out to take Raghubá to Poona, but were driven back by a vast horde of Mahratta horsemen under Sindia. Captain Popham, a brave officer sent down by Hastings from

Calcutta, took the strong fort of Gwalior, Sindia's chief city. The Mahrattas and Hyder Ali had in the meantime made an alliance against the English, and Hyder had invaded the Carnatic. But in 1782 Hyder died, and soon afterwards the Mahratta chiefs, headed by Nána Furnavese, heard of this, and made peace. A treaty was signed at Salbye in 1782, by which the English and Mahrattas agreed not to help each other's enemies. The English kept Salsette and Bassein, and Raghubá was pensioned.

53. Second War with Mysore.

1780-1784.

1. Hyder Ali had been very angry with the Madras government because they had not helped him in a war which he had waged with the Mahrattas. They said that he had brought the war on himself by attacking the Mahrattas, and they had only promised to help him if he should be attacked. Besides this, the Bombay government were friends with the Mahrattas, and the English could not fight against them.

2. For ten years Hyder Ali kept at peace with the English. Meanwhile he grew stronger and stronger. He had overcome all the Polygars and Rajahs of Mysore, Malabar, and Canara. He had a great army trained by Europeans, a hundred cannon, and a small body of 400 Frenchmen.

3. In 1778 war again broke out between France and England in Europe. The English took Pondicherry once more, and then sent troops by land and sea to take Mahé, the French port on the west coast. Mahé is in Malabar, and Malabar belonged to Hyder.

He used to get all his stores from Europe by that port, and he threatened that if the English took Mahé he would lay waste the Carnatic. The English did take Mahé, and Hyder kept his threat.

4. He knew that the English were at war with the Mahrattas, and he thought it would be easy to conquer Madras. He secretly wrote to the Nizám and the Mahrattas, asking them to help him to drive the English out of South India, and then, in 1780, burst, like a storm, into the Carnatic with 100,000 men. He overran the whole country from the Kistna to the Káveri. Villages were set on fire, crops destroyed, cattle driven away, men killed, and women and children carried off as captives. A great famine was caused by Hyder's cruel invasion, of which tales were told for fifty years afterwards.

5. Warren Hastings saw that Madras was in great danger. He found out that Hyder had secretly obtained from the Mogul emperor a grant of the Nizám's country for himself, though he pretended to be a great friend of the Nizám's. Hastings told the Nizám of this, and he at once left Hyder.

6. The Governor of Madras was not prepared for war. The English soldiers were in small bodies scattered all over the country. A small force under Colonel Baillie, which was marching down from the Northern Circars to the help of Madras, was suddenly attacked by Hyder at the head of a great army at Polliloor. Colonel Baillie was an old man and feeble, not bold and active like Clive. He thought his soldiers were too few to fight against so many, and although his men were eager to fight, he foolishly made

them lay down their arms, trusting in Hyder's promise to spare their lives. This promise faithless Hyder did not keep. Most of the prisoners were killed without mercy, and some were sent away to be put in prison in Mysore. Another small force under Colonel Braithwaite met with the same fate in the same way.

7. But Sir Eyre Coote, the hero of Wandewash, was on his way from Bengal with fresh troops. He met and defeated the whole army of Hyder at Porto Novo, in 1781, and again at Polliloor, on the very ground where Colonel Baillie's troops had been cut to pieces the year before, and again at Sholingur, and again the next year at Arni.

8. Shortly after this Hyder Ali died. The English made peace with his son Tippu at Mangalore in 1784. Each side gave back the country and towns it had conquered, and the English prisoners at Mysore were set free.

54. The Board of Control.

1784.

1. The war with Mysore and the Mahrattas had cost a great deal of money, and Hastings had to get the money somewhere. Muhammad Ali, the Nawáb of the Carnatic, had not a rupee to give, although the war with Hyder had been fought to defend the Carnatic, for the country had been laid waste, a famine was raging, and the poor people could not pay any taxes.

2. As no money could be got in Madras, Hastings called upon the Nawáb of Oude, the son of Shujà Doulah, to pay up the large debt he owed the Company. The Nawáb said that all the state money

left by his father had been taken away by his mother and grandmother, who were called the Begums of Oude. He asked leave to take this money from them. Leave was granted, and to make the Begums give up the money, the Nawáb treated them and their servants very cruelly. This was no fault of Hastings, but Mr. Francis, his old enemy, said it was.

3. Hastings then asked the Rajah of Benares, Cheit Singh, to help the Company with some money. He had been placed on the throne by the English, and paid them tribute. It was his duty to help them in time of war, for their enemies, the Mahrattas, were also his enemies, and would have taken his country or made him pay *chouth*, if it had not been for the English army. But though the Rajah was very rich, he would pay nothing. Hastings went to Benares to make him pay. He and the people of Benares rebelled, and Hastings was very nearly killed. Cheit Singh was deposed, and his nephew made Rajah. In this case too Mr. Francis said Hastings had done wrong.

4. Mr. Francis went to England and complained to the East India Company of the actions of Warren Hastings. The directors of the Company thought that what Mr. Francis said was true, and they blamed the Governor-General severely. Warren Hastings then gave up his office and went back to England, where he was put on his trial before the English Parliament. The trial lasted for seven years, but in the end Warren Hastings was declared to be not guilty on every charge.

5. In the meanwhile the Prime Minister of England, Mr. Pitt, caused a new law to be passed, called Pitt's India Bill.

6. By this law a Board of Control was formed. It was a council of six members, whose work it was to control the government of India. Neither peace nor war could be made with any Indian prince without the consent of the English Parliament. The Board of Control, and not the East India Company, really governed British India from this year, 1784.

55. Lord Cornwallis,
Second Governor-General.

1786-1793.

1. The next Governor-General was Lord Cornwallis, an English nobleman, who had never been in India before. He very soon had to prepare for war with Mysore.

2. Tippu, who had now ruled for eight years, had conquered Malabar and Coorg and some other countries round Mysore. He was puffed up with pride, and thought he was the strongest king in India. He tried to force people whom he conquered to become Muhammadans, particularly in Coorg. He hated the English, and had openly vowed that he would some day drive them out of the country.

3. At length he attacked Travancore. The Rajah of that country was a friend and ally of the English, and he begged them to save him from Tippu. The Governor-General promised to help him, and wrote to the Nizám and the Mahrattas, to ask if they would join in a war against their common enemy. They had long seen that Tippu was getting stronger and stronger every day, and they feared that he would attack them

in turn after he had taken Travancore. So they gladly joined the side of the English. Tippu was then told to leave the Rajah of Travancore alone, and when he refused to do so war was declared. This was the third war fought by the English with Mysore.

4. He at once laid waste the Carnatic, as Hyder had done ten years before, and Lord Cornwallis him-



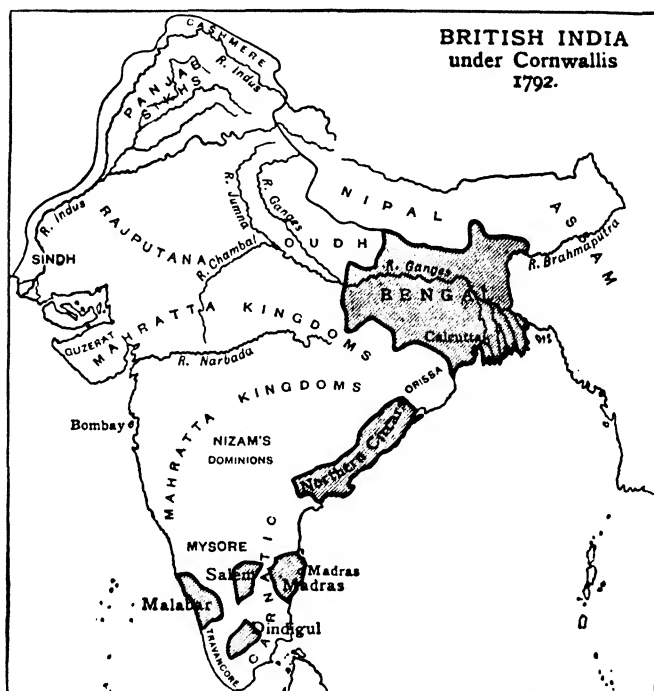
LORD CORNWALLIS.

self came down to Madras from Calcutta to take command of the English army. He marched up to the Mysore country and took Bangalore. The troops sent by the Nizám and the Mah-rattas were of no use at all. They would not fight, but rushed off to plunder the country, so that all the real hard work had to be done by the English.

5. Lord Cornwallis took several strong forts close to Bangalore, and then marched slowly up to Seringpatam. All Tippu's troops were defeated and driven into the city, and the cannon began to open fire on the walls. Tippu saw that the fort would very soon be taken, and he begged for peace on any terms.

6. The treaty of Seringapatam was then made between Tippu, the English, and their two allies.

Tippu had to give up one-half of his dominions, to pay for the cost of the war, one-half at once and the rest after a time, and to give up two of his sons till all the money should be paid.



7. The country given up by Tippu was divided equally between the English, the Nizâm, and the Mah-rattas, although the two latter did not really deserve anything. The share of the English was the country

of Malabar on the western coast and the districts in the Carnatic now called Salem and Madura.

8. Lord Cornwallis settled the way in which the land rent was to be paid in Bengal. Up to this



TIPPÚ.

time no change had been made in the way in which rent had been paid in the old times. Under the Moguls the land was rented out to men called Zamíndárs or land-holders. They had to pay rent to the Nawáb, and might make the people give them as much more as they liked, as their pay for collecting the rents. The land belonged to the emperor, and the Zamíndárs were merely paid

servants of his. He might remove them any day. But they had the power of life and death, and might kill anyone who did not pay them what they asked. They treated the people like slaves, and were very cruel to them. They made the people pay so much to them **for** their share that the poor villagers were in great distress, and there were complaints to the English government on every side.

9. To put a stop to all complaints, and to save all trouble, Lord Cornwallis made a present to each Zamíndár of the country from which he took rent, so

that it became his own land. At the same time, he fixed the rent which he had to pay the government for ever. But he did not fix the rent which the raiyats had to pay to the Zamíndárs, for he thought that they would treat their raiyats kindly, and make them pay moderate rents. This was a pity, because the Zamíndárs kept raising the rents of the raiyats, and there was afterwards great trouble on this account. Thus Lord Cornwallis made a class of nobles or Zamíndárs, who now own estates just as nobles do in England. The Zamíndárs did not buy their estates, nor did they conquer them. They got them as a free gift from the English Government.

10. Lord Cornwallis also appointed a judge for each district to try important cases, as well as a collector to collect the revenue. Lord Clive had made the same officer do the work both of a collector and judge, but it was found that one man could not well do both kinds of work.

56. Sir John Shore, Third Governor-General.

1793-1798.

1. The third Governor-General, Sir John Shore, was a civil servant of the Company at Calcutta. He was Governor-General for five years, and in his time the English made no war, nor was there any great change in the government of British India.

2. The Government in England had sent out strict orders that the Governor-General was not to meddle in any way with any Indian prince. They said they

wished that each great power, as it then stood, should remain as it was, and not get any stronger nor any weaker, so that there might be peace everywhere.

3. But the Nizám, the Mahrattas, and Tippu did not want to have peace. Tippu wished to regain his lost power. The Mahrattas wanted to take *chouth* from Tippu and the Nizám and everyone else in India, and the Nizám wanted the English to help him against the Mahrattas.

4. When the Mahrattas found that the English would not help the Nizám, they claimed *chouth* from him which he had not paid for many years. The Nizám could not pay them, for he had no money, nor was he able to fight them. So he wrote to the Governor-General, but Sir John Shore replied that he could not help him.

5. Then the Peshwa sent to the other Mahratta chiefs to join him in a grand attack on the Nizám. They all came with their armies, from Gwalior and Indore and Gujarat and Birar. A mighty host assembled and fell on the Nizám with all their strength. There was a great battle at Kurdla in 1795, and the Nizám was defeated. He had to give up to the Mahrattas half of his country, and promise to give them *chouth* for ever for the other half.

6. But the Mahratta chiefs then quarrelled about the share each was to have in the plunder, and for the next two or three years the Peshwa and Sindia and Hólkar and the Geikwar and the Bhonslah were all fighting with one another.

**57. The Marquis Wellesley,
Fourth Governor-General.**

1798-1805.

1. The Marquis Wellesley, the next Governor-General, made the English the strongest power in India. With him came his younger brother, Colonel Wellesley, a brave soldier, who afterwards became Sir Arthur Wellesley, and then Duke of Wellington and Prime Minister of England.

Lord Wellesley was not a merchant, and cared nothing for trade nor for the profits of trade. He was an English noble of high rank, and came out to India to rule the country, not for the good of the Company, but for the good of the country itself.

2. In a family, all the children obey the head of the family, the father. He makes them do what is right. If any child does what is wrong, the father punishes that child. He takes care of his children, keeps them from harm, and tells them what to do and what not to do.

3. In the same way, in a good kingdom, the people obey the king as children do their father. He keeps his people safe from harm, punishes those who do wrong, protects the weak, and his people live in peace and safety.

4. So, in a vast country like India, if there is to be peace everywhere and the people are to live in safety, there must be one strong, good, just Ruler or Overlord whom all must obey. He must be very strong, so that he may be able to make even kings obey his orders. He must be able to put

down all robbers and thieves, and keep the peace everywhere. He must be very rich, so that he may be able to help the poor in times of famine. He must be wise and good, so that he may be able to make good and just laws for the people to follow.



MARQUIS WELLESLEY.

Akbar was a ruler like this. He tried to do what was right. He made some mistakes, no doubt, and he ruled only over Northern India, but still, in his time, Hindustan was governed well.

5. For the next hundred years after the death of Aurangzeb, and long before that time in the Deccan and South India, there were dreadful wars all over the country. We have seen how, in the north of India, the Afghans kept on rushing over the plains of Hindustan, killing the people, burning the towns and villages, and plundering everywhere. In the Deccan there were constant wars between the Muhammadan kings and the Hindu rajahs. Hundreds of thousands of the poor people were killed, and wide tracts of land laid waste. After them the Mahratta chiefs swept over the country, raiding in all directions. Hyder, in southern India, and after him Tippu, led their armed bands of cruel horsemen to the east and to the

south and to the west, killing the Hindus, defiling their temples, and burning their villages. It seemed as if India would become one vast desert, and very few people be left alive in many parts of the country.

6. Up to the time of Wellesley the English had not thought of ruling the whole of India as Akbar had done. They had taken some countries in India, but each time this was done, the war, which ended in conquest, had been forced on them against their will. They had been attacked, and had to defend themselves. The East India Company wanted to make profits out of their trade with India, and did not wish to get any more land. Again and again they had sent out strict orders to Clive and Hastings and Cornwallis, and to their other governors, that they were not, on any account, to make war with any Indian prince nor to take any Indian country.

7. But Lord Wellesley saw that the time had come for the English, who were then the strongest, the wisest, and the most civilised of all the ruling powers in India, to put a stop to the fighting, the plundering, and the killing that were going on everywhere, and to save the country from the ruin into which every part of it was fast falling. The first thing he had to do was to make the other great powers agree to obey his orders, to promise not to fight any more and to rule their countries properly, and if any power would not agree to this, to force it to obey. He had also to make a great standing army to keep the peace over the whole of India, and to make each country pay a part of the cost of this army, in return

for which payment the English would drive away all their foes.

8. The great powers at that time were the Mahrattas—under their five chiefs, the Peshwa, Sindia, Hólkar, the Geikwar, and the Bhonslah—the Nizám and Tippu Sultan. The Sikhs were rising to power, but they kept within their own country, the Panjáb. The Mogul Emperor, Shah Álam, was a poor old man, a state prisoner in the hands of Sindia. The Nawáb of Oude had very little power.



NAPOLÉON.

9. Just at this time the French nation in Europe had risen up against their king and queen and put them to death. A French officer named Napoleon had become the ruler of France. He had a very strong army. He conquered several countries in Europe, made war with England, and said he would invade England and conquer it too.

10. Lord Wellesley found that the Nizám, Tippu, and Sindia all had strong bodies of troops, who had been drilled and trained to fight by Frenchmen. Napoleon, the great French general, had come as far as Egypt, and Tippu had written to him asking him to come and help him to drive the English out of India.

Napoleon promised to help him, and a small force of Frenchmen landed at Mangalore. They could not come to Pondicherry, for the English had already seized that place.

11. Then the Governor-General wrote to the Nizám, to Tippu, and to the Peshwa, who was still supposed to be the leader or head of all the Mahratta nations, and asked each of them to agree to send away all the Frenchmen in his employ as the French were now deadly enemies of the English ; to admit a strong English force into his country to keep the peace in it and to defend it from all enemies ; and to pay for the cost of this force. As this force was to *help* the ruler of the country to keep the peace, it was called a *Subsidiary* or *Helping* force, and the plan or system of Wellesley is known as the Subsidiary or Helping system.

12. The Nizám, who was the weakest of the three powers and in great dread of the Mahrattas, at once agreed to do what Wellesley asked him if the English would protect him from them and save him from paying *chouth*. His French troops were sent away and an English army sent to Hyderabad. From that time the Nizáms have had no fear of any foe. They have ruled their country in peace, and have been the firm friends and allies of the English. If Tippu and the Mahratta chiefs had also agreed to the wise plan of Wellesley, they too, like the Nizám, would have done well, and their children's children would now be reigning princes.

13. But Tippu would not agree. He would not even see the English officer who was sent to him with the letter of the Governor-General, and so war was

declared against Mysore for the fourth time. The Peshwa promised to help the English if they would protect him from Sindia, of whom he was very much afraid, but the other Mahratta princes kept away.

14. Two English armies then marched into Mysore from Bombay and Madras. The Madras army was commanded by General Harris, and with him went Colonel Wellesley. Tippu first attacked the force from Bombay, but was defeated. Then he rushed back to attack the other army, but was again defeated. The two armies closed in upon him, and he was shut up in his capital city, Seringapatam. In a few days the cannon had beaten down a part of the walls. When all was ready, General Baird, who had been shut up in prison in Seringapatam for a long time and been very cruelly treated by Tippu, but had been set free at the end of the former war, led the English soldiers against the fort, and in seven minutes they had got to the top of the wall, and in one hour more had taken the city. Tippu was killed fighting in the gateway.

15. Mysore was now a conquered country, and the Governor-General might have taken it and made it a part of British India. Instead of doing this, he placed on the throne of Mysore a little boy five years old, who was a descendant of the old Hindu rajah whom Hyder had dethroned. His name was Krishna Rajah. Those parts of the country, however, which did not belong to the old country of Mysore, but had been conquered by Hyder and Tippu, he divided between the English and the Nizám. The English share was that part of the country now called Canara and Coimbatore.

The sons of Tippu were treated very kindly, given large pensions, and sent to Vellore, to live there.

58. The Marquis Wellesley (*Continued*).

1. After a short time the Nizám asked that he might be allowed to cede to the English the districts which had just been given to him instead of making a money payment for the helping force which had been sent to Hyderabad. This was done, and the country between the river Tungabhadra and Mysore, known as the "ceded" districts, or Bellary and Cuddapah, came under English rule in 1799.

2. The country of Tanjore, watered by the river Káveri, is so rich that it is called the garden of South India. It had for hundreds of years been ruled by Hindu naiks, who were under the Rajahs of Vijayanagar. It was conquered by a brother of Siváji, and for 150 years Mahratta princes had ruled the country. The last of them had ruled very badly. He taxed the people so heavily that they had scarcely anything left to live upon, and many thousands of them fled from Tanjore to escape from him. At last he died and left no son. Two princes of his house claimed the throne, and to keep them from fighting with each other, and to make sure that Tanjore should be ruled well, Lord Wellesley took it into the British dominions, giving each of the princes a large pension.

3. Muhammad Ali, whom Clive had saved from his enemies in 1756, was the Nawáb of the Carnatic from that year until 1795; but all this time he had

ruled very badly. In the wars with Hyder and Tippu he had not only not helped the English armies, although these wars were fought to keep his own country, the Carnatic, safe, but his officers had often done what they could to help the enemy. He had not paid his troops, and many of them had gone over to Tippu, and fought against the English. He had wasted the taxes on his own amusements, and had run into debt so heavily that he could not pay, and the East India Company had to pay his debts for him. After ruling for forty-six years he died, and was succeeded by his son, Umdat-ul-Umra. When the English took Serin-gapatam they found letters which Muhammad Ali and his son had secretly written to Hyder Ali and Tippu promising to help them against the English. Just at this time Umdat-ul-Umra died also, after a short reign of three years. His rule was still worse than that of his father. He left no son. Lord Wellesley then took the Carnatic under English rule, giving large pensions to the nephews and other relations of Muhammad Ali.

4. Thus the Madras Presidency was formed. It had been begun in 1759 by Colonel Clive, who took the Northern Circars from the French. Lord Cornwallis added Malabar, Salem, and Madura in 1792, after the first war with Tippu, and Lord Wellesley completed it by taking Canara, Coimbatore, Tanjore, and the Carnatic. From that time there has been no war in this Presidency; its people have been happy and prosperous, and its resources have greatly increased.

5. Lord Wellesley then asked the Nawáb of Oude to agree, like the Nizám, to his Helping system. He

had a body of ill-trained troops which cost a great deal of money to keep up, but were of no real use, and could not fight properly. Lord Wellesley told him to send away these men, and to take instead a strong force of English troops to defend him from his enemies. At first the Nawáb would not agree, but at length, when he saw there was no use of trying to resist, he gave in. An English force was sent to Oude, and to pay for it the Nawáb gave up the Dó-áb or country between the Jumna and the Ganges, which, with some other districts, was for a long time called the North-West Provinces, but is now called the United Provinces of Agra and Oude.

59. The Marquis Wellesley (*Continued*)

1. The Mahrattas were now the only great power in India that had not yielded to the English nor agreed to Lord Wellesley's new system.

At the end of the last war with Tippu, Lord Wellesley had written to the Peshwa, Báji Rao, the son of Raghubá, and told him he would give him one-third of the country taken from Mysore, if he would agree to the same terms as the Nizám, send away his French troops, and take instead an English force to help him. But the Peshwa, guided by his old Brahman minister, Nána Furnavese, would not agree to these terms. He was quite ready to take the country, but would not send away his own French troops nor take English troops.

2. The next year after this, in 1800, Nána Furnavese died, and the young Peshwa at once began to fight

with Hólkar, whose brother he murdered. Hólkar came down with a large army from Indore to attack him, and conquered both him and Sindia, who came to his help, in a great battle at Poona. Hólkar took Poona, and set up another Peshwa.



BAJI RAO.

3. Báji Rao fled for his life to Bombay, and as he saw nothing in front of him but ruin, he wrote to Lord Wellesley, and said that he would now gladly agree to his terms if the English would place him on the throne of Poona once more. In 1802 he signed a treaty at Bassein, a fort about twenty miles north of Bombay. He gave up the headship, as Peshwa, of the Mahratta Empire, and agreed not to have anything to do with

the other Mahratta chiefs without the consent of the English, and to take an English force into his country to help him to defend it. To pay for this force he ceded some of the districts that now form part of the Bombay Presidency.

4. At the same time the Geikwar, or Mahratta king of Gujarat, followed the example of the Peshwa, and agreed to make a treaty with the English to acknowledge them as the Overlords of India, to take an English force into his country to help him, and to pay for the cost of that force.

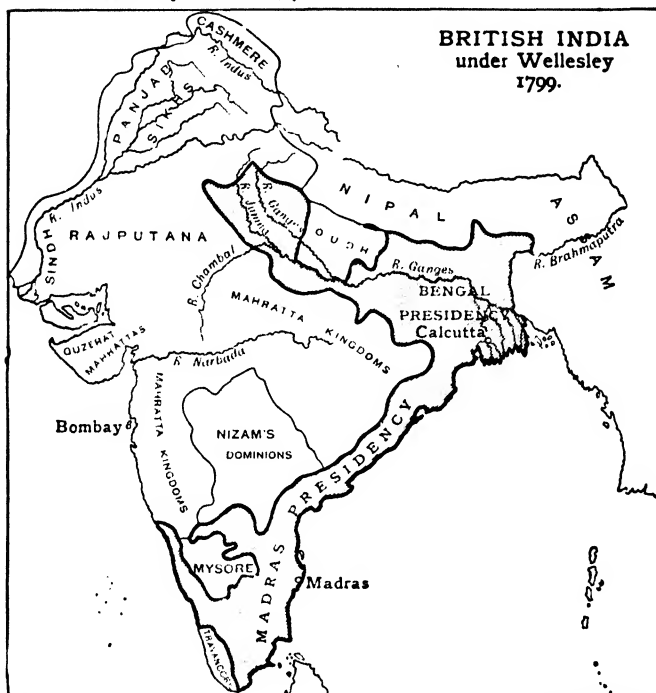
5. The two chiefs Doulat Rao Sindia and the Bhonslah, whose name was Raghoji, refused to make any treaty or agreement. They were very angry when they heard of the treaty of Bassein and tried hard to make Hólkar join them to fight against the English. They collected all their forces and made ready for war.

6. Lord Wellesley soon heard of this and he too prepared for a fight. General Lake led one army against Sindia's troops in the north of India, and Colonel Wellesley and Colonel Stevenson marched up from the south. Colonel Wellesley came upon the armies of Sindia and Raghoji Bhonslah at Assaye in 1803 in the north of the Nizám's dominions. He had less than 5000 men, and the Mahrattas numbered 50,000, but he won a great victory. He again defeated them at Argaum the same year.

7. Meanwhile General Lake in the north met and put to flight the French troops of Sindia at Laswari. He then took the cities of Agra and Delhi which had been in the possession of the Mahrattas for many years. At Delhi he found the poor old Mogul Emperor, Shah Álam, blind and in prison. He was given a good pension by the English, and allowed to live in his old palace for the rest of his life.

8. Sindia and Raghoji Bhonslah now made treaties with the English, like the treaty of Bassein. Sindia gave up all the country to the north of the Jumna, and all claims to take *chouth* from the Rajputs and the Nizám. This is known as the treaty of Arjengaum, the village where Sindia signed it. The Bhonslah by the treaty of Deogaum ceded Cuttack on the east and

Birar on the west. Lord Wellesley gave Birar as a present to the Nizám. An English force was sent to Poona and to Nagpur. The Bhonslah, after this, was called the Rajah of Nagpur.



Walker & Bentall sc

9. At the same time the Rajput princes agreed to come under the Helping system of Lord Wellesley. Their wars with one another and the Mahrattas were now at an end.

10. The only great prince in India that had not

agreed to the terms of Lord Wellesley was Hólkar. Jeswant Rao, the Mahratta chief who at this time bore that name, still claimed the right to roam over North India, collect *chouth* from everybody, and plunder and kill those who refused. While the English armies were fighting with the other Mahratta rajahs he was busy plundering the chiefs of Rajputána who were too weak to resist him. As these chiefs were now protected by the English, Lord Wellesley ordered Hólkar to let them alone and go back to his own country. Hólkar said he would not do so, but would make the Rajputs pay him *chouth* for ever. The Governor-General, whose duty it was to help his allies, as he had promised to do, from all their enemies, then made war on Hólkar in 1804.

11. But the Governor-General did not know how strong Hólkar was and how many men he had. A small army was sent against him under Colonel Monson with a body of Sindia's troops from Bengal. Colonel Monson, too, did not know much about Hólkar or his troops, and he went forward fearlessly right into Hólkar's country. All at once he found himself surrounded by a great army. Sindia's troops left him and went over to the enemy. Colonel Monson foolishly retreated towards Agra to get help. It was the month of July, and rain was pouring down everywhere, and all the rivers were in flood. Colonel Monson reached Agra with great difficulty. Hólkar then attacked Delhi, but found he could not take it, so he began to plunder the country all round. Sindia joined him with a large body of men.

12. General Lake then went forward from Agra

with a strong army. In 1804 he met and put to flight the hosts of Hólkar at the battle of Deeg. He then took the strong fort of Deeg and besieged the fort of Bhurtpur. The Rajah of Bhurtpur was an ally of Hólkar. He bravely defended his fort for some time, but seeing that it must fall, he gave in and made terms with the English. Hólkar, beaten at all points, fled far away into his own country.

13. General Lake would now have finished the war and forced Hólkar to yield to the terms of Lord Wellesley. But the time had come for the Governor-General to give up his office and go back to England, and the next Governor-General would not allow General Lake to do as he wished.

14. Lord Clive, the Founder of British India, made the Bengal Presidency and began the Presidency of Madras, to which Lord Cornwallis largely added. Lord Wellesley completed the Madras Presidency and added to British India the North-West Provinces, now called the Province of Agra. A glance at the map in the time of Lord Clive, Lord Cornwallis, and Lord Wellesley will show how each of them enlarged British India.

**60. Lord Cornwallis, Fifth Governor-General,
and Sir George Barlow.**

1805-1807.

1. When the English people heard what Lord Wellesley had done in India they were not at all pleased. They did not see why the British should be the Overlords of India, nor did they think it was right to take so many countries from Hindu princes.

The East India Company, which still had the sole right to trade with India, found that the great wars with Tippu and the Mahrattas had taken away all their profits, and profit was what they wanted. They were tired of these wars, which they thought would never end. So the new Governor-General came out with strict orders to make peace at once with Hólkar and to meddle no more with any Indian prince. Just the same orders had been given before to Sir John Shore.

2. Lord Cornwallis had been Governor-General once before. He was nearly seventy years of age, and much too old to live in the damp, hot climate of Bengal. He died before he had been three months in the country.

3. Sir George Barlow, who was the senior member of Council, acted as Governor-General until someone should be sent out from England to fill the place. He was obliged to obey the orders from England and to make peace with Hólkar, who would have been glad to agree to the same terms as the other Mahratta chiefs. The Rajput princes, some of whom had broken their agreement with the English by joining Hólkar in the late war, were told that the English could no longer help them, and they must now help themselves. Hólkar and the other Mahratta princes—Báji Rao the Peshwa, Raghoji, the Rajah of Nagpur, and Sindia—did not understand why the new Governor-General was acting in such a different way from Lord Wellesley. They all thought that he was afraid of Hólkar. They were now sorry that they had made peace with the English, and for the next seven years they were all busy in getting ready to make war again, and in plotting with

one another to get back their old power, so that they might collect *chouth* once more from other countries. All this time Hólkar roamed over Rajputána doing as he pleased and making all the Rajput chiefs pay *chouth*.

4. A new treaty was made with Sindia, who had joined Hólkar, and the strong fort of Gwalior, which had been taken from him, was given back to him, and the river Chambal was fixed as the boundary line between his country and that of the English.

5. Just at this time Tippu's sons, who were living in the fort of Vellore on the pension given to them by the English, called upon the native sepoys in the fort to rise against their English officers. Many of the English were killed, but a few bravely held the fort till help came from Arcot. The mutiny was put down and Tippu's sons were sent to live at Calcutta.

61. Lord Minto, Sixth Governor-General.

1807-1813.

1. Lord Minto, the next Governor-General, ruled for seven years. He let the native powers alone, but this was not wise, for they kept fighting with one another and getting ready to attack the English. He had to obey the orders from England.

2. The English East India Company had been given a "charter" or written leave to trade with India by Queen Elizabeth in 1600. A fresh charter was given to it from time to time. In 1708 the United East India Company was formed. From 1773, the date of the Regulating Act,

a fresh charter was given to the Company every twenty years. Up to 1813, that is, for about 105 years, the United East India Company had the sole right to trade, so that no other English merchants could buy or sell in India. But in that year the English Parliament stopped this sole right and threw open the trade of India to everybody.

3. For the next twenty years, however, this leave was not of much use, as the Company had an old rule that no Englishman might live in any part of the country ruled by them without their leave.

62. Lord Hastings, Seventh Governor-General.

1813-1823.

END OF MAHRATTA POWER.

1. The new Governor-General, Lord Hastings, who came to India in 1813, was a nobleman of the highest rank and a great general who had fought in many wars. He was no relation to Warren Hastings, the first Governor-General, though he bore the same name. He was the third "Maker of British India," the two former having been Lord Clive and Lord Wellesley. He governed India for ten years.

2. If Lord Wellesley's plan had been followed there would have been peace everywhere in India, just as there is now. But instead of peace, war was ready to break out all over the Mahratta country. During the last ten years a new power had arisen in Central India called the Pindaris.

3 The Pindaris were bands of robbers made up

chiefly of Patháns, who were Muhammadans, and Mahrattas, who were Hindus. Any man who had been guilty of a crime and was afraid of being punished fled to the Pindaris and joined them. They had no country and no home. Their boast was not that they could fight, but that they could run



LORD HASTINGS.

away so fast that no one could catch them. Their aim was not to conquer and take a country, but to sweep away all that was in it. They treated those who would not tell them where their money was hidden most cruelly. Red-hot iron was put to the soles of their feet, and oil was poured over their clothes, which were set on fire. Many of them had joined

the armies of Sindia and the Peshwa in former times, and gone forth to plunder every year. When these Mahratta princes could no longer do this, the Pindaris went out to plunder and collect *chouth* on their own account. They had many leaders, of whom the chief were Amir Khán and Chitu. As there was no one to check them, they grew stronger and stronger till they numbered 60,000 men.

4. The great Mahratta chiefs were, outwardly, friends and allies of the English, but they all longed

to get back their lost power and rob and plunder as they used to do in former times, and so they secretly helped the Pindaris in every way they could. They hoped that they would be able to defeat the English, or that at least the English would be so much taken up with fighting the Pindaris that they would not be able to fight with them if they should rebel.

5. As soon as Lord Hastings came out he saw that India would before very long go back to the dreadful state from which Lord Wellesley had saved it, unless the plan of that great Governor-General of helping the weak against the strong were again taken up. He wrote to England to tell the English Government that Lord Wellesley's plan alone could save India from ruin, for the Gurkhas had attacked British India in the north, the Pindaris were robbing and plundering in the south, and all the Mahratta chiefs were making ready to rebel in Central India. The Nizám who feared the Mahrattas greatly, alone remained faithful to the English. The English Government had full trust in Lord Hastings, and saw that what he said was true. They therefore told him that he might carry out in full Lord Wellesley's plans.

6. The Gurkhas were the ruling race of Nepal, a country 700 miles long by 100 miles broad, which lies between Hindustan and Tibet on the sides of the Himá-laya Mountains, east of Cashmere. All along the south of the country is a swampy tract, covered by dense forests, called the Tarai. It had been peopled for ages by peaceful Hindu Buddhists ; but about 150 years before the time of which we are now speaking, Nepal had been conquered by a race of Rajputs from Cashmere

called Gurkhas. They treated the natives of the country with great cruelty, and killed their chiefs.

7. About the time that Lord Hastings came to India the Gurkhas, without any cause, seized a number of villages in Oude and murdered their headmen. War was therefore declared, and four armies were sent against them. To drag the heavy guns up the



GURKHA OFFICERS.

Himálaya Mountains through the swamps of the Tarai was a hard task, and the Gurkhas fought very bravely. Three out of the four armies had to go back with the loss of many men. But the fourth division, under General Ochterlony, defeated the Gurkhas at one point after another, and when he got close to Khatmandu, the capital of the country, the Gurkha chiefs made peace with the English. By the treaty of Sigowli, in 1816, they gave up the district of Kumaon

the western part of their country. In that district there are now the hill stations of Simla, where the Governor-General lives in the hot weather, and Mussoorie, and Nainee Tal. An English officer, called the Resident, is stationed at Khatmandu.

8. The ruler of Nepal has, ever since, been the ally of the English, and a large number of Gurkhas have been made into regiments under English officers. They are some of the best and bravest soldiers in the English army.

9. While the English troops had been busy fighting with the Gurkhas, the Pindaris had been bolder than ever, and Báji Rao, the Peshwa, had been urging them on to rob and plunder everywhere. Lord Hastings in 1816 assembled a great army of 120,000 men. It was made up of several smaller armies from Madras, Bombay, and Bengal. The Pindaris were hemmed in so that none could escape. There was no battle, for the Pindaris would not fight. A good many were killed, the rest fled and threw away their arms and settled down as peaceful villagers. One of their leaders, Chitu, was killed by a tiger. The others threw themselves on the mercy of the English, and were given small estates to live upon. Amir Khan was allowed to keep as his own a small state in Rajputana called Tonk and given the title of Nawáb. By the year 1818 not a trace of the Pindaris was left, and India was free from this dreadful scourge.

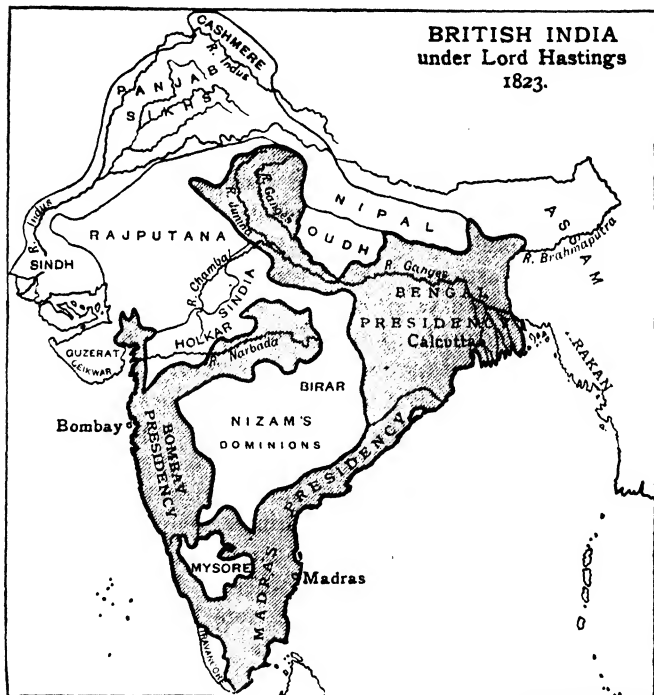
63. Lord Hastings (*Continued*).

1. In the meantime, the Peshwa, Báji Rao, who thought that the English could not overcome the Pindaris, had, in 1817, raised a large army and suddenly

attacked the English troops stationed at Kirki, close to Poona. He was, however, driven off with great loss. He then went southwards, and early in 1818 came upon a small force of 800 sepoys and ten English officers, commanded by Captain Staunton at Korygaum. Without food and without water, Captain Staunton and his men fought the Peshwa, who had 25,000 horse and 6,000 foot, the whole day and part of the night. Next morning the Mahrattas refused to go on with the fight and Báji Rao fled. He wandered about the country for some time, but at length gave himself up. Lord Hastings knew he could not be trusted, for he had broken his word again and again. He took the whole of his country, but gave him a large pension of eight lacs of rupees and sent him to live at Bithoor near Cawnpore.

2. Raghogi Bhonslah, the old Rajah of Nagpur, had died some time before this, and Nagpur was governed by his nephew, Appa Sahib, who had made a treaty with the English. But Appa Sahib had been plotting in secret with Báji Rao, and as soon as he heard that he had attacked the English force at Kirki, he too in 1817 attacked the English Resident at Sitabaldi, a hill close to Nagpur. The Resident, Mr. Jenkins, had no English soldiers with him, but he had 1400 sepoys with English officers. Appa Sahib had 18,000 men, and thought he could crush this small body of men with ease. The battle began at night and lasted all the next day, but Appa Sahib's troops were totally defeated, and he fled into Rajputana, where he died some years afterwards. A grandson of the late Rajah Raghaji, who was an infant, was placed on the throne of Nagpur by the English.

3. Jeswant Rao Hólkar was dead, and the state was ruled by his widow, Tulsi Bhai. She, too, as soon as she heard that Báji Rao was fighting with the English, went south with all her soldiers to help



him. Her army met the English troops under Sir John Malcolm, and he tried to make peace and to show them how foolish it was to help the Peshwa. Tulsi Bhai seemed ready to yield, but the Mahratta

captains who led the army, as soon as they found this out, grew angry and killed her. In 1817 they attacked the English army at Mahidpur. Sir John Malcolm totally defeated them. Lord Hastings made a son of Jeswant Rao Hólkar, an infant named Mulhar Rao, Rajah of Indore, and put an English army in his country to keep him safe.

4. The country ceded to the English by the five great Mahratta chiefs, to pay for the English troops placed in their countries to help them, was added to the country ceded by Báji Rao at the treaty of Bassein in 1802, and the whole formed into the Bombay Presidency by Lord Hastings in 1818.

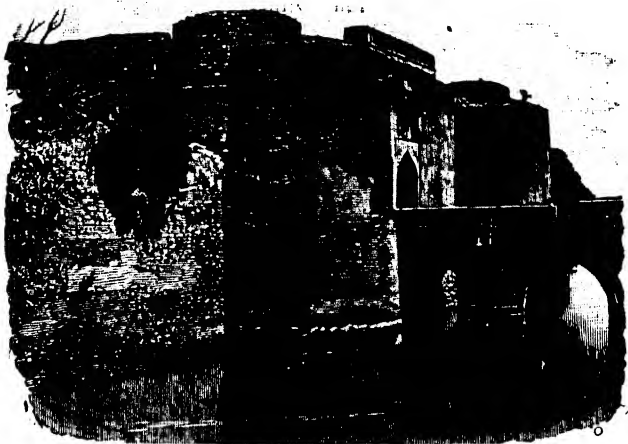
5. Lord Hastings gave up the government of India in 1823. In five years he had finished the work that had been begun by Lord Wellesley, and made the English the chief power in India. Forty years had passed since the time of Warren Hastings. In this short time British India had grown from a province in Bengal and a province in Madras to a great empire, far larger and stronger than Akbar or Aurangzeb had ever ruled. All the Indian princes were now close allies of the English, and had no power to hurt one another or to make war anywhere. Peace reigned everywhere in India, the people were happy, and the villagers tilled their fields in safety.

64. Lord Amherst, Eighth Governor-General.

1823-1828.

1. In 1824 the King of Burma, who had just conquered the country of Assam, which is on the

border of Bengal, attacked the English and killed some men who were guarding an island on the coast. The Governor-General wrote to him to ask him why he had done this; but his only reply was to send a force into the country of Cachar, in the north-east of Bengal. This force was driven back, and an army sent in ships across the sea to attack Rangoon, which was taken.



FORT OF BHURTPUR.

2. The King of Burma did not know how strong the English were. He sent down his general, Bandula, with a great army to drive the English general, Sir A. Campbell, away. Bandula brought with him golden chains with which to bind the Governor-General and take him captive to Ava, the capital. But his army was defeated easily, and he was killed

in the battle. The English general then took the whole of Assam and Arakan, and went up the river Irawady to Ava. When he got close to that city the Burmese king yielded, and in 1826 made the treaty of Yandabu.

3. By this treaty the English got the coast country of Burma, Assam, Arakan, and Tennasserim.

4. Bhurtpúr was one of the strongest forts in India. It had before been besieged by the English without success, and the Rajah of Bhurtpúr and many of the princes of India thought it could not be taken. In 1826 the Rajah died, and the kingdom was seized by a chief who had no right to it. Lord Amherst sent an army against the fort, under the command of Lord Combermere, to put the son of the late Rajah on the throne. The walls of Bhurtpúr were blown up with gunpowder, the fort taken, and the rightful heir placed on the throne.

65. Lord William Bentinck Ninth Governor-General.

1828-1835.

1. War had ceased, and for the first time there was now peace through the length and breadth of India, from the Himálayas in the north to Cape Comorin in the south, and from the Sutlej in the west to the Bay of Bengal in the east. The greatest blessing a country can have is peace, and the greatest curse is war. It is right for a great ruler to make war to drive away the foe or to put down those who break the laws, and Lord Wellesley and Lord Hastings made

war in order to have peace. If they had not made war, the chiefs and princes of India would have gone on fighting with one another and there would never have been peace.

2. In times of war the chief care of the rulers of the country is the army and how to fight the foe. A great deal of the money of the country is spent on fighting. When there is peace rulers have time to look about them and see how they can make the state of the country and the people better.

3. Lord William Bentinck was a wise, kind, and good Governor. In the seven years of his rule he did more for the good of the people of India, in some ways, than any Governor who went before him. He was able to do this because there was peace.

4. One of the first things that Bentinck did was to make the roads safe for travellers. The Mahrattas no longer roamed over the country and the Pindaris had been put down, but Dacoits, or gang-robbers, and Thugs, or stranglers, abounded everywhere. Many a man set out on a journey and never came back. Many a man left his home and was never heard of again. He had been killed by robbers.

5. The Dacoits went about in gangs of thirty or forty men in the dress of common travellers. They found out where a rich man's house was and rushed into it at night with torches. They robbed the people who lived in the house, treated them cruelly, and often killed them.

6. The Thugs worshipped the goddess Káli, and went

about in small parties of a dozen men or more. They, too, put on the dress of peaceful villagers, and made friends with some traveller, whom they killed in a lonely road or thick forest by throwing a handkerchief round his neck and strangling him. They then took



LORD WILLIAM BENTINCK.

away what he had and buried him. They thought their goddess was pleased by murders like this. When they were not doing their dreadful work they were busy in the field or shop just like other men, and no one knew that they were not like other men. All the Thugs had a secret language of their own and secret signs, which no one knew but themselves.

7. Bentinck ordered English officers to go and hunt out the Thugs and Dacoits. In seven or eight years over 1500 Thugs were caught. After a few years not one was left, and the roads were safe for travellers for the first time for hundreds of years.

8. A very cruel custom, called Sati or Suttee, had been followed for ages by some Hindus. This was the burning of a widow with her husband when he died. Thousands of poor widows were burned in this way. That sons should burn their own mothers alive seems

so dreadful that we cannot believe it. But in Bengal alone over 700 widows were burned alive in one year, 1817. Akbar had tried to put down the cruel custom, but failed. Bentinck put it down for ever, and all Hindus are very thankful to him for doing so.



THUGS.

9. Before the year 1833 natives of India were not employed by the East India Company in any high or well-paid places. But in that year an Act or law was passed that any place or office in India might be given to a native of India if he were in every way fit to hold it. At first not many natives were found to be fit, but year by year more and more were employed, so that now a very large number of places in the government service are held by natives of India. Bentinck first opened the gates of the public service to the natives of India, and those

gates have been standing wide open ever since. A good many natives were made deputy collectors and sub-judges.

10. As so many natives were taken into the public service of the English Government, and had now so much to do with English officers, it was necessary that they should know the English language well, and be able to read it, write it, and speak it. And



A SUTTER.

there is a great store of useful knowledge of every kind, of all the arts and sciences, in English books, which is not to be found in books in the Indian languages. How could the people of India get this knowledge unless they learnt English? Whatever is good or useful in the books of any country is to be found in English books, for Englishmen go all over the world, and learn the language of every country and translate into their own language all that is useful. The English language is like a treasure-house filled

with the wisdom of learning of the whole world, and a knowledge of English is like a key with which a man can unlock the door and go into that house and take whatever he likes.

Bentinck ordered that English schools should be opened to teach English to the natives of India. Since his time more and more schools have been opened, so that now there are thousands of schools in which English is taught.

11. The people of India are divided into many nations and tribes, each of which has its own language, which is different from all the rest. A native of Madras at one time could not understand a native of the Panjáb, for he spoke a different language. But a Panjábí can now speak to a Madrasí in English, because English is taught in schools in the Panjáb and in Madras. It is good for the people of the Panjáb and the people of Madras to be able to speak to one another in the same language, for they have the same great King, and belong to the same great Indian people.

12. When the Moguls and Afghans ruled in India the language used in courts of justice and in public offices was Persian. As the English had now become the rulers of India, Bentinck made English take the place of Persian.

66. Lord William Bentinck (*Continued*).

1. The Governor-General, as the Viceroy of the Emperor, who is Overlord of India, had not only to keep the Indian princes from fighting with one another, he had also to see that they ruled their own people

well and did not hurt them. In the time of Bentinck this was not clearly understood, and in some native states the people were badly treated, the nobles fought with one another, and there was much civil war. At first Bentinck let those states alone, but he saw that unless he did something they would be ruined.

In Gwalior Doulat Rao Sindia died; he left no son, and his queen and nobles fought with one another. Bentinck made the queen adopt a son, named Jankáji, and as soon as he grew up he placed him on the throne to rule the country.

Mulhar Rao Hólkar also died and left no son. His queen, too, tried to seize the government, and there was civil war. Bentinck put on the throne a relation of the late Rajah, whom the people liked, and there was peace.

In several states of Rajputána, Bentinck acted in the same way. He put down those who rebelled against their rightful Rajahs with a strong hand. The lives of thousands of people, which would have been lost if there had been war, were saved.

2. We have seen that when Tippu fell, in 1799, Lord Wellesley made a little child named Krishnaraja the Rajah of Mysore. As he was too young to rule, the country was governed by a clever Brahman named Purniah, who had been the Minister of Tippu. When Krishnaraja was sixteen years old he was placed on the throne. But he proved a very bad ruler. He wasted all the money in the Treasury on his own pleasures. He sold places to the highest bidder instead of giving them to men who were fit to hold them; he did not pay his army, and the people

of Mysore were in great distress. The Rajah was again and again warned by the English Resident to rule properly, but he gave no heed to this advice. At length in 1830 the Mysore people could bear it



KRISHNARAJA, RAJAH OF MYSORE.

no longer, and broke out into rebellion against the Rajah. Bentinck then sent an English force into the country to bring back order. The Rajah was pensioned, and for the next fifty years Mysore was ruled

by English officers, who were called the Mysore Commission. The country became rich and prosperous, and the people were happy. The Rajah was allowed to adopt a son, and that son, when he grew up, was made Rajah of Mysore, and the Mysore Commission ceased to exist.

3. Up to the year 1813 the English East India Company had the sole right to trade with India and China. In 1813, in the time of Lord Hastings, the trade to India was thrown open, and anyone who pleased might trade; but this rule was of no use, as we have seen, since no one could live in India without leave from the Company. Twenty years later, in 1833, the English Parliament renewed the charter of the Company for twenty years, but made the rule that the Company was not to trade with India at all. The charter gave them leave only to rule the country. From this time any Englishman might go to India and live where he pleased without leave from anyone. After this many Englishmen came to India to trade and to see the country. Trade increased very largely, and the people of India became much richer. At the same time the trade to China was thrown open to everybody.

4. The country which had been ceded to the English by the Nawáb of Oude in 1801, and the country taken from Sindia, were made into a new Presidency, called the North-West Provinces, and placed under a Lieutenant-Governor.

5. Coorg is a little mountain country in the Western ghauts, west of Mysore. The people are divided into clans or large families, each with a

headman or chief. It had been ruled for hundreds of years by Hindu Rajahs. Hyder and Tippu took the country, but could not keep it, for the Coorgs again and again rebelled. On the death of Tippu, the Rajah who then reigned was left in peace. The next two Rajahs ruled badly, but Vira Rajah, who ruled Coorg in Bentinck's time, was much worse than those who had gone before. He murdered hundreds of Coorgs, and killed all his own brothers and sisters. No one was safe, and all who could escape fled from the country. Several English officers were sent to him to warn him, but he would listen to



A COORG CHIEF.

nothing. In 1834 Bentinck sent an army into Coorg. The Rajah's soldiers fought bravely, but the Rajah himself fled into the forest. He was soon taken, and the Governor-General then asked the Coorg chiefs to choose another Rajah. With one voice they asked that Coorg might be ruled by the English, and not by a Rajah. The Governor-General granted them their wish, and Coorg became a part of British India. From that time the Coorgs have been allowed to wear arms without leave. The Rajah of Coorg had to leave the country. He was given a

pension and went to Vellore and then to Benares. In 1852 he visited England, where he died.

6. Bentinck also drew up a set of rules for making the Press in India free, but he had to leave the country before he could make these rules into law. He left this to be done by the next Governor-General. You will read about it in the next chapter.

**67. Sir Charles Metcalfe,
Acting Governor-General.**

1835-1836.

1. Sir Charles Metcalfe, the Governor of the North-West Provinces, acted as Governor-General for one



SIR CHARLES METCALFE.

year, after Bentinck, in 1835. He made into law the rules drawn up by Bentinck, by which the people of India might have newspapers in which men might write what they liked, except what might hurt others, without asking leave from anybody. Newspapers tell us what happens in other places. We cannot go everywhere, but if we read good newspapers we can

read what happens everywhere. The rulers of the country often find out from newspapers what the people

think of the rules or laws which have been made, and they are able to make these rules and laws better if they find that they do not work well or that people are hurt by them in any way. The first newspaper in India was printed in 1780 by an Englishman. The first Indian newspaper was published in 1822, in Bombay. Before 1835 there were only six Indian newspapers. Now India has over 4000 newspapers and periodicals.

**68. Lord Auckland,
Tenth Governor-General.**

1836-1842.

1. Afghanistan, once a province of the Mogul Empire, had been ruled by its own Ameers or princes since the time of Ahmad Shah, who had conquered Sind and Beluchistan. After his death, the Panjáb was taken from the Afghans and made into a kingdom by a great Sikh chief named Ranjeet Singh. Sind, too, was conquered by four Baluchi chiefs, who were known as the Ameers of Sind. Afghanistan itself was filled with war and bloodshed for many years, for several Afghan chiefs fought with one another for the throne.



LORD AUCKLAND.

2. About the time of Lord Auckland there were two chiefs who claimed the throne of Afghanistan: Shah Shujá, who was descended from Ahmad Shah, and Dóst Muhammad, who was descended from Ahmad Shah's chief minister. Dóst Muhammad proved the



SHAH SHUJA.

stronger of the two. He drove Shah Shujá out of Kábul. Shah Shujá fled into India, where he was given a pension by the English for his support.

3. Dóst Muhammad wrote to the Governor-General and asked him to make Ranjit Singh give back Peshawar, part of the Panjáb, to the Afghans. This he could not do, as Ranjit Singh was a friend and

ally of the English. This reply made Dóst Muhammad angry.

4. At this time the Russians were pushing their way across Central Asia toward Afghanistan. They had taken many countries, and there was some fear that they might invade India. They sent an officer to Dóst Muhammad, and he made a treaty with them.

5. The Governor-General thought it would be well to have a friendly Ameer in Afghanistan who might help the English and fight the Russians if they should try to invade India. He determined to place Shah Shujá

on the throne of Afghanistan once more, as he was the rightful heir and a friend of the English.

6. In 1839 an English army crossed the river Indus and marched up by the Bolan Pass through Beluchistan to Kandahar. The place was taken, and the army then went on to Ghazni, which was also taken after a hard fight. Dóst Muhammad then fled away northwards to Bokhára, and Shah Shujá was placed on the throne of Afghanistan with an English officer, Sir W. Macnaghten, to help him to rule.



DOST MUHAMMAD.

7. The next year Dóst Muhammad gave himself up to the English, and was sent to Calcutta, where he was treated very kindly. But his son Akbar Khán, a fierce young Afghan chief, would not yield, and he was joined by many of the Afghans. Shah Shujá was a weak prince, who could not rule, and was hated by his own people. After he had been enthroned part of the British army went back to India, leaving only a small force at Kábul to guard the English officers who were there.

8. In 1842, after Shah Shujá had reigned for two years, the Afghans rose in arms against him. Akbar Khán was at their head. Sir W. Macnaghten tried to make peace, but as he was speaking to Akbar Khán,

unarmed, at a friendly meeting, that chief suddenly shot him, and he was cut to pieces by the Afghans.

9. Kábul was then attacked. The English general in charge of the troops thought he was not strong

enough to fight so many men; no food was left, and he foolishly agreed to march back to India.

This was a great mistake.

The English general ought to have held out in the fort of Kábul as Clive did in Arcot till help reached him. The Afghans agreed not to attack the troops on the march. But they were faithless to their word.

Thousands of Afghans fired down on the English soldiers and the native sepoys, from

the hill above, as they tried to march through the narrow Khurd Kabul Pass. All were killed but one man, Dr. Brydon.



AKBAR KHAN.

69. Lord Ellenborough, Eleventh Governor-General.

1842-1844.

1. Lord Auckland went back to England after the retreat from Kábul and Lord Ellenborough came out as Governor-General.

2. Two small bodies of English troops were left in Afghanistan—at Kandahar, under General Nott, and at Jellalabad, under General Sale. There they fought bravely and held the forts as the English troops ought to have held Kábul.

A strong force was sent up from India under General Pollock. He went up through the Khyber Pass to Jellalabad and relieved General Sale. A great battle was fought with Akbar Khán and his Afghans, in which they were put to flight. He then went on to the city of Kábul, which he took once more. He found that Shah Shujá had



LORD ELLENBOROUGH.

been killed by Akbar Khán's soldiers while the English were away. The fort of Kábul was destroyed and the British army returned to India. Dóst Muhammad was set free at Calcutta, and was sent back to Kábul to rule the country as the ally of the English.

3. When the Ameers of Sind heard that an English army had been cut to pieces by the Afghans they broke the treaty they had made with the English and prepared for war. They attacked the British Resident, General Outram, who escaped with his life. Sir Charles Napier marched against them with three thousand men. The Ameers had twenty-two thousand Baluchi soldiers.

In 1843 there were two great battles, at Miani and Hyderabad, in Sind, which were won by Sir Charles Napier. The Governor-General then made Sind a British province.

4. The reigning prince of Gwalior, Jankáji Sindia, who had been placed on the throne by Lord Bentinck, died, and left no son. He had been a weak and useless ruler, and his chiefs would not obey his orders. The army kept up by them had grown too large and costly, for on it two-thirds of the revenue of the state were spent. Sindia's widow, a girl twelve years old, was allowed to adopt a son. But soon after this she sent away the wise old minister who had served her husband, and made war on the English.

5. Sir Hugh Gough marched down from Agra with an army, and in 1843 defeated the chiefs of Gwalior in two great battles at Maharajpur and Punnar. The Governor-General then made a council of six Mahratta nobles, who ruled the country till the little boy Jyáji, who had been adopted, grew up. The large army of the state was cut down from 40,000 to 9000 men, and an English force placed in Gwalior to keep the peace.

70. Lord Hardinge. Twelfth Governor-General.

1844-1848.

1. The Panjáb had been made into a strong kingdom by Ranjeet Singh, who was called the Lion of the Panjáb. He could neither read nor write, and kept his accounts by making marks on a stick. He was short and had only one eye, having lost the other

by smallpox, which had left its marks all over his face. He had been a firm friend of the English, and was a wise, strong ruler, who kept his chiefs well in hand, and was much liked by his people. He took the country of Cashmere, for he had a strong army, drilled and trained by French officers, and a good many cannon.

2. After a reign of forty years Ranjeet Singh died in 1839, and five of his queens were burnt alive with his dead body. His eldest son was placed on the throne, but he was soon deposed, and for the next two or three years there was plot after plot.

Many of the royal princes were killed, and at last the general of the Sikh army, named Tej Singh, became all powerful. The Sikh soldiers, ever since the retreat of the English in Afghanistan, had thought they were strong enough to fight the English, and longed to plunder Delhi. They crossed the Sutlej, and marched into British India. There were four great battles between the Sikhs and the English, all fought within three weeks. The Sikhs had been well drilled, and fought bravely. They were the strongest foe the English had ever met in India. But they were defeated by Sir Hugh Gough, the Commander-in-Chief, and Lord Hardinge, the Governor-General, at Moodki and Firozshah, in



LORD HARDINGE.

December, 1845; by Sir H. Smith at Aliwal and by Sir Hugh Gough at Sobraon in January, 1846.

3. The first Sikh war then ended. The Sikh army was reduced to 20,000 men, and the English took over the part of the Panjáb between the Sutlej and the Rávi. At the same time Guláb Singh, a Rajput who had been Governor of Cashmere under Ranjeet Singh, was made king of that country, and, in return, he paid a part of the expenses of the late war. An infant son of Ranjeet, named Dhuleep Singh, was made Rajah of the



RANJEET SINGH.

Panjáb, and his mother was made Regent till he should come of age.

71. Lord Dalhousie, Thirteenth Governor-General.

1848-1856.

1. In 1848 Lord Dalhousie came out to India, and was Governor-General for eight years. He was the fourth great "Maker of British India." Like Lord Clive, Lord Wellesley, and Lord Hastings, he brought several Indian states under British rule. He did a great deal to make the country richer and happier than it was before.

2. Lord Dalhousie had not been six months in India when a second war broke out with the Sikhs. Mulraj, the Sikh Governor of Multan, killed two young English officers, and called on the Sikhs to fight once more against the English. The Sikh chiefs called together their old soldiers who had been sent away three years before, and in 1849 a strong Sikh army again attacked the English under their general Shere Singh.



LORD DALHOUSIE.

3. Sir Hugh Gough advanced to meet them. There was a hard fight at Chillianwalla, where the English, though they were the victors, met with heavy loss ; but in the battle of Gujarat, soon afterwards, the Sikhs were completely defeated.

4. To put a stop to the constant fighting in the Panjáb, and to keep India safe from the Afghans, Lord Dalhousie in 1849 took the Panjáb under British rule. Dhuleep Singh was given a pension of six lacs and sent to England, where he lived like an English noble. Mr. John Lawrence (afterwards Governor-General) was made soie ruler of the Province, with the title of Chief Commissioner. The brave Sikh soldiers were made into regiments with English officers, and are now, with the Gurkhas, some of the finest and best native troops in India. The land in the Panjáb was carefully measured.

The tax on land, which under Ranjeet Singh had been one-half of the value of the crops, was made less than one-fourth. All the taxes on goods carried through the country were taken off, and bands of robbers were put down. Roads and canals were made, schools opened, and good and just laws brought into force. The Sikhs were better ruled than they had ever been before.

5. The King of Burma had again and again broken the treaty of Yandabu, made in 1826. The Burmese put the captains of English ships into prison, and when an English officer was sent to ask them why they did this, they tried to kill him.

6. So, in 1852, war was for the second time made on the Burmese. An English force took Rangoon. The only fighting was at the great pagoda, or temple, in that city. The people of the country, who had seen how much better the provinces of Tenasserim and Arakan had been ruled than they were by the King of Burma, wished the English to rule their country too. They brought them stores of food, and all they wanted.

7. The Burmese king, whose capital was Ava, in Upper Burmah, refused to make any treaty, and Lord Dalhousie in 1853 added Pegu to the other two provinces, and called them British Burma, the chief city being Rangoon. Since then Rangoon has become a great port; there are twenty times more people in it than there were under Burmese rule, and the whole country has become rich and prosperous.

Instead of constant fighting and cruel kings who killed people by hundreds as they pleased, there is now

good government ; there are just laws, and peace and plenty everywhere.

8. The small Mahratta state of Satára had been given to a prince of the house of Siváji on the downfall of the Peshwa in 1818. He died and left no son, and in 1848 Satára was made a part of the Bombay Presidency.

9. The last Bhonslah King of Nagpur died in 1853 and left no heir. This country was taken under British rule and became the Central Provinces governed by a Chief Commissioner. The same year Birar, which had been given to the Nizám of Hyderabad by Wellesley in 1803, was handed back by him to the English to pay for the British troops which were kept in his country to keep the peace.

10. The Nawáb of Oude had ruled so badly and oppressed his people so much that great complaints were made by them to the English. Again and again the Nawáb had been told that he must rule better by Lord Bentinck and Lord Hardinge, and been warned that unless he did so his kingdom would be taken from him. But he paid no heed to these warnings, and got worse and worse. Oude was going fast to ruin, and to save it from ruin the English Government, in 1856, ordered the Governor-General to place the country under British rule. The Nawáb was given a pension of 12 lacs of rupees and sent to Calcutta.

11. After the additions made by Lord Dalhousie, British India was from one-third to one-half larger than it was before. Up to this time the Governor of Bengal had been also Governor-General of all India,

but there was now so much work to do that one man could no longer be both Governor and Governor-General. In 1853, therefore, Bengal was put under a Lieutenant-Governor, and the Governor-General was



left free to rule the whole of India. At the same time the Governor-General and his council moved away from Calcutta to Simla, a hill station in the Panjáb, where they have lived since then for two-thirds of the year.

72. Lord Dalhousie (*Continued*).**BENEFITS OF BRITISH RULE.**

1. The first railway in India, only twenty miles long, was made in 1853. There are now more than 40,000 miles of railway in this country. Nearly all the large towns and sea-ports are joined by railways, and over 530 millions of people travel by them every year. Goods are now carried all over the country easily. When there is a famine anywhere, grain is brought to it from other countries, and countless lives are saved. The cost of the army is made much less than it would be if there were no railways, for instead of keeping large bodies of troops in every part of India they are kept only in healthy places, and if they are wanted anywhere they are sent by rail.

2. In the time of Lord Dalhousie trade in India grew largely. The merchants of India sold three times as much cotton and grain and also bought three times as much as they did before. The farmers sold their crops at much higher prices and became richer than they were before. This was because the roads and railways and canals made it easy to carry goods up and down the country. And the monopoly of trade by the East India Company had been stopped. English merchants brought a good many things from England, so that all sorts of goods that could not be had at all in many parts of the country, or were very dear, could be bought in almost every village at a very low price.

3. To make roads and canals and bridges and keep them in proper repair, Lord Dalhousie opened the

Department of Public Works. Over 2000 miles of good roads were made and bridged in his time. The Great Ganges Canal, the longest canal in the world, was opened, and many more were made. Large tracts of country, where no crops would grow, have now plenty of water, and have been made rich and fertile by these canals, which now irrigate over 50 million acres.

4. Before the time of Lord Dalhousie very few letters were written because the rate of postage was high, and, as there were few roads and no railways, the letters were carried by runners who were very slow in going. There were no stamps, and the charge for carrying a letter a long distance was much more than for a short distance. Now for a one-anna stamp, a letter weighing one ounce may be sent from one end of India to the other, about 2000 miles. Unless all India had been under the rule of one strong power this could not have been done.

The post now goes over 160,000 miles, and carries over 1200 millions of letters in the year.

5. Still more wonderful than the one-anna post is the electric telegraph. In a few minutes a message may now be sent a thousand miles for a few annas. The first telegraph wires were put up in the time of Lord Dalhousie.

6. Lord Bentinck opened schools in which English was taught. Lord Dalhousie made a Department of Public Instruction, and a great many schools were opened all over the country in which the native languages were taught, and the common people everywhere educated. In his time there were 25,000 schools in India. This number has grown larger

and larger—there are now more than 220,000 schools, with nearly fourteen millions of scholars, in British India.

7. Up to 1853, officers of the Indian Civil Service were appointed by the East India Company, who sent out to India friends of their own. No native of India could belong to the Civil Service. But in that year the Civil Service was thrown open to all British subjects, Indian or European. An Examination was held in England, and posts in the Civil Service were given to those who passed highest, whatever their caste or creed might be. There are now Brahmans and Rajputs and Muhammadans and Parsees and Sudras in the Indian Civil Service.

73. Lord Canning, Fourteenth Governor-General.

1856-1858.

1. Lord Canning came out as Governor-General in 1856, just one hundred years after Lord Clive had won the battle of Plassey and founded English rule in India. There seemed to be peace everywhere. No danger was to be seen. Suddenly a great storm arose in Bengal. That storm was the Mutiny of the Bengal native army.

2. Bengal had always been a quiet province under British rule, and so but few English soldiers were kept there. A good many of them had been sent away to the north-west of India when the Panjáb was taken over. There were a great many Indian sepoys.

3. We who live in these days know the value of the railway, and telegraph, and cheap postage, and schools,

and hospitals, but when they were first brought into India many of the people, who had never heard of these things before, were afraid of them, and thought the English meant to hurt them. Some of them said that the long lines of steel rails and the telegraph wires were chains with which the earth was being bound. When others saw the railway engines and carriages going along without horses to pull them they said they were the work of the devil. When they found that a message could be sent like a flash of lightning a hundred miles in a second or two



LORD CANNING.

they were filled with terror. Many men thought that the English wanted to break their caste by opening schools and hospitals, and that they would cease to be Hindus by learning English.

4. These idle tales were spread among the sepoys in Bengal and Oude by wicked men who did not really believe them. Just at this time the sepoys were given new guns for which waxed or greased cartridges were used, and someone told the sepoys that the grease on the cartridges was meant to spoil their caste. They said they would not use them, and refused to obey their officers. The sepoys thought that just as Tippu

had forced many Hindus to become Muhammadans, so the English were now going to make them become Christians.

5. In Oude and the North-Western Provinces there had been, under the rule of the Nawábs, many talukdars, who, like the polygars or naiks of South India, had small forts, and ruled over villages, from which they took taxes. They only paid the ruler of the country when they were forced to do so, and often paid nothing at all. When the English took the country they lost all their power and were all very angry. They tried to make the sepoy rebels against the English.

6. A year or two before this Báji Rao, the old Peshwa, died. In 1818, at the close of the Mahratta war, he had been given a pension, for life, of eight lacs of rupees a year, and he lived at Bithoor, six miles from Cawnpúr. He had no son, but adopted a boy who was called Nána Sahib. He left him twenty-eight lakhs of rupees ; but not content with this, Nána Sahib wanted the English Government to give him the same pension that Báji Rao had been getting. As he had no right to this pension, the English Government refused to give it to him. He then began to plot against the English, and to write to the native sepoy telling them to rebel.

7. At first one or two regiments refused to obey their officers, and were broken up and the men sent away. They went all over the country and told the other sepoy what had been done. All at once the mutiny broke out in 1857 at Meerut, near Delhi, where there was a large force of sepoy. They shot

their officers, then killed every European they met—men, women, and children—as if they were mad ; set fire to the houses, opened the jails and let out the prisoners, and then marched off to Delhi.

8. At Delhi there was the descendant of the last Mogul, Shah Álam, whom the English had treated so kindly. He was an old man named Bahádur Shah, and had been given a large pension by the English. He thought that perhaps he might become Emperor once more like one of the great Moguls. He joined the rebels with his sons, and proclaimed himself Emperor of Hindustan. Fifty English women and children who had fled to his palace to save their lives from the sepoys were killed by his orders.

9. What happened at Meerut happened in many other places. The English officers trusted their men who had fought side by side with them against so many foes and sworn to be true to them. But many of these men proved false, killed their own officers and every European they could find, and marched off to Delhi.

10. At Cawnpúr Nána Sahib placed himself at the head of a large body of the rebels. In that town there were a few Englishmen and a great many women and children who had been sent there to be safe. The men fought bravely for nineteen days against a host of sepoys, and would have cut their way through them but could not leave the women and children. Then Nána Sahib promised to take them safely to Allahabad if they would yield, and they foolishly agreed to do so. They went down to the river Ganges and got on some boats. As soon as they were on the water Nána

Sahib's soldiers fired on them from the banks and killed a great many, and set fire to the boats. The men were shot by the sepoys, and the helpless women and children at first put into prison and then cut to pieces by order of Nána Sahib, and their bodies thrown into a well. This was one of the most cruel deeds ever done in India.

11. The rebel sepoys held Delhi for five months. But in the meantime troops were coming up from Calcutta, Madras, and the Panjáb. The Sikhs had been conquered by the English only eight years before this. But they



GENERAL HAVELOCK.

had seen how good the rule of the English was, and were much happier than they had ever been under their own rulers. They and the Gurkha soldiers were faithful to the English, and fought as bravely for them as they had not long before fought against them. General (afterwards Sir Henry) Havelock defeated Nána Sahib, who fled away into the jungle and was never heard of again. General Neil joined General Havelock; they took Cawnpúr and then marched to the relief of Lucknow, which had for many months been bravely defended by Sir H. Lawrence against 50,000 rebels. Delhi was taken

by storm after six days' hard fighting by General Wilson. More English troops came up under Sir Colin Campbell, the Commander-in-Chief, and Sir James Outram. Lucknow and Cawnpur were taken and the rebels driven out of Oude.



SIR JAMES OUTRAM.

General Nicholson fell in the fight at Delhi, General Havelock died shortly after.

12. An army from Madras under General Whitlock, and an army from Bombay under Sir Hugh Rose had marched slowly up to North India, defeating the forces of Sindia and Hólkar on the way and taking fort after fort.

These Mahratta princes had themselves been faithful to the English, but could not keep back their troops from joining the sepoys. They were under the leadership of a Mahratta chief named Tántia Tópi. But they were defeated everywhere, and Tántia Tópi was caught and hanged.

13. After the fall of Delhi the sepoys fled in every direction, and by the end of 1858 peace was everywhere restored.

74. The Honourable East India Company.

1. We have now seen how the British empire in India began, and how it grew larger and larger till, in about

100 years, it included the whole of India and Lower Burmah. It began with trade. English merchants first came to India, to trade, about the year 1600 (see ch. 31). In this year the English East India Company was formed, in the reign of Queen Elizabeth of England, when the Emperor Akbar was ruling in India. The merchants built a factory at Surat in 1612. The site of this factory was the first piece of land owned by Englishmen in India. A few years afterwards, they built factories, with forts to protect them, in Madras (1639); Bombay (1662); and Calcutta (1690).

2. The seventeenth century, *i.e.* the hundred years from about 1600 to about 1700, was a period of trade and nothing but trade between various English merchant companies and India. Their ships went backwards and forwards, taking out English goods to India and carrying back Indian goods to England. They had many fights, it is true, but these were sea fights, with the Portuguese and the Dutch, who wanted to keep all the trade with India to themselves. And now and then the soldiers in the forts had to beat off attacks by robbers or by Indian Chiefs who tried to plunder them, *e.g.* Sivaji, the Mahratta Rajah who attacked Surat (ch. 33), and Karwar, in 1664. And the old English Company, at one time, had a dispute with the Subadar of Bengal regarding customs duties, in the reign of Aurangzeb. Their soldiers fought with the Emperor's troops and then left Bengal, but in the end they were recalled by the Emperor, who well knew what benefit his subjects drew from trade and how profitable it was for himself. With these exceptions, the English merchants made no war with any Indian ruler.

3. In the years from 1702 to 1708, the United East India Company was formed. It was styled the "Honourable East India Company" and 'united' all the other companies of merchants trading with the East, including the old "English East India Company." In India it was sometimes called by Indians, "Jehan Koompani Bahadur," which was supposed by the common people to be the title of some great English Prince or Nobleman.

4. By this time, many other factories had been built along the coast or close to it, at Ahmadabad, Baroach, Tellicherry, Cochin, Cuddalore, Masulipatam, Vizagapatam, and elsewhere. All the factories of the English merchants and the settlements around them were on small pieces of land which had been obtained not by armed force or conquest, but by purchase or lease or grant from some Indian Ruler. The settlements gradually grew into small towns. But these towns were merely for trade. They were filled with warehouses in which goods were stored. There was no territory attached to any of them. Some of them were fortified to protect them from bands of roving robbers, for they contained costly goods and much money.

5. Trade was carried on peacefully for the next half century, i.e. till about the middle of the eighteenth century, when there was a great change. In the year 1744, war with the French began (ch. 37). The French attacked the English, who had to raise an army to defend themselves. This war had scarcely ended when the Nawab of Bengal, Suraj-ud-doula, attacked the English settlement at Calcutta (ch. 41). Col. Clive defeated him at Plassey in 1756, and the new Nawab,

Mir Jafar, ceded to the Company the twenty-four *perganas*, *the first territory owned by the British in India*. This was in 1757, and this date marks the beginning of British rule in India, under the East India Company—its birthday, so to speak, as a Ruling Power.

6. During the next hundred years, *i.e.* from 1757 to 1857, the Hon. East India Company gradually built up the British Empire in India. How this was done, we have seen in this book. Peace and order took the place of war and bloodshed in province after province, as it came under British rule. For the first half of this period, from the time of Col. Clive to that of Lord Wellesley, the wars waged by the armies of the Company were defensive wars. The British were attacked and had to defend themselves. If they had not fought, they would have been driven out of India. They had not, up to this time, had any thought of ruling the whole of India. But when Lord Wellesley came out in 1798, he saw that there never could or would be lasting peace throughout the country, unless there were one Supreme Ruler, one Overlord, whom all the other lords, the *Rajahs*, and *Nawabs*, and other Indian Princes and Chiefs would obey. How he took steps to accomplish this great end, and how Lord Hastings, the great Governor-General who succeeded him, carried on and finished his work, which was completed in 25 years, has been shown (chs. 57-63).

7. The only additions to British India afterwards were made by Lord Dalhousie (ch. 71)—who added the Panjáb (by war) ; Lower Burmah (by war) ; Nagpur (annexed on the death of the *Rajah* without an heir) ; and Oudh (annexed because of the bad government of

the Nawab)—and by Lord Dufferin, who added Upper Burmah (by war in 1886).

8. In 1857, just 100 years after the battle of Plassey, came the great mutiny of the Sepoy army in Northern India. It was put down, but it led to the end of the rule of the East India Company, for the British Parliament saw that the time had come to make a change in the government of India. Let us see what changes had been made, from time to time, in the hundred years' rule of the Company—and why they were needed.

75. Gradual Change of Rule from Company to Crown.

1. The East India Company, we must remember, although it was a British Company, was not the British Government. It was not the British State. It was a private company of English merchants who were shareholders, and it was managed by a Board of Directors chosen by the shareholders. Among them were some of the highest nobles in England—Dukes, Lords, and Earls. But they were all British subjects, and as such they were bound to obey any laws or rules made by the British Parliament and the Crown, *i.e.* the King or Queen of England. The Company had to obtain a 'charter,' *i.e.* written permission from the Crown, to undertake anything important, *e.g.* to raise an army, to maintain a fleet, to coin money, to build a fort, and so on. Without a charter it could not even trade. The first charter to trade was given, as we have seen, by Queen Elizabeth in 1600, and other charters like it were given from time to time, but not for any fixed

periods. From the year 1773, in which the Regulating Act was passed (ch. 51), a new charter was granted to the Company every 20 years, i.e. in 1793, 1813, 1833, and 1853. Every time the charter was renewed some change was made in the power of the Company, both as to its trade and as to its rule.

Why were these changes made ?

2. These changes were needed, because the Company itself had changed. It was at first a trading Company. It did nothing but trade. Then, as we have seen, after about 150 years of trade (by the old Company and its successor, the E. I. Company), it acquired territory and became a Ruling Power. The same rules would not do for a mere Trading Company and for a Ruling Power, a Power which grew greater and greater as the years passed, till it became the Supreme Ruler of India.

3. The main object of traders is profit. This is what they risk their capital or money for. The profit is *divided* between the shareholders in a Trading Company every year. The Directors of the Company must pay *dividends* to the shareholders regularly. They cannot afford to spend the money of the shareholders on the upkeep of armies and fleets. They must lay out their capital on trade, and give all their time and attention to trade, and to trade alone, if profit is to be made.

4. Trade is one thing, and the government of a country is quite a different thing. We who live in these days think that the revenue raised by a Ruler from his subjects ought to be spent by him for the good of his people and for their protection—e.g. on soldiers, police, armed ships, roads, hospitals, courts of justice, schools,

the post and telegraph, irrigation, and many other things like these which every good government now provides. But when a trading company suddenly becomes a Ruling Power, it is at first tempted to mix up government revenue with trade capital, to spend it on the buying of goods, and to pay dividends to its shareholders out of the revenue it gets from the country which it rules. As Rulers, too, the merchants, or their agents, who govern a country, may think it quite fair and right that they should keep a part of the revenue for themselves, just as any Rajah, or Nawab, who rules a country in India, or even the Zemindar of a large estate has always done, and still does. And they may not think it wrong to take presents from the people over whom they rule, just as Indian Rulers are in the habit of accepting *nazrs* and *peshkash*, i.e. presents, from their subjects. All this the East India Company (i.e. its Indian agents) did when it first became the Ruler of Bengal. It did not see that the revenue should be kept quite distinct from capital, and that the profits of trade should not be spent on government nor the revenues of government on the operations of trade.

5. Before long it was clear that some change was needed. Trade suffered because the agents of the company did not give all their time to it, nor look after it as they used to do, before they became rulers. Dividends could not be paid to the shareholders because the profits of trade were spent on the upkeep of armies. On the other hand, the government of the country suffered, because the agents of the Company, who were the rulers, had also to attend to trade and did not spend the whole of the revenue of the country upon it.

The end of all this was, that the Company fell into debt. The Directors were obliged to ask the Government of England to help them with a large loan.

6. This was in 1773. In renewing the charter, the Parliament passed the Regulating Act. The old charter had given the Company the right to trade, but not to rule. The new Act gave the Company the legal right and the consent of Parliament to rule their territory in India. At the same time the Governor of Bengal was made Governor-General with some power, but not much, over the two other Governors of Madras and Bombay, and he was given a council of four members, who might, if they chose, vote against him. A High Court of Justice was also appointed by Parliament. This was the beginning of regular and orderly government in British India, which was gradually extended to every country that was brought into it.

The Governor-General, however, although he was appointed by Parliament, was still a servant of the Company, by whom he was paid. He had to obey the Directors, and it was a part of his duty to manage the commerce of the Company. He had both to trade and to rule. The Company still had the power to make peace and war.

7. Long before the time came to renew the charter, it was seen clearly that further change was needed. In 1784, eleven years after the Regulating Act had been passed, Mr. Pitt, the Prime Minister of England, passed through Parliament a new "Bill for the better government of India." It was called "Pitt's India Bill" (ch. 54). By it a Board of Control of six members under a President was appointed by the Crown to

control the Government of India. Neither peace nor war could, after this, be made with any Indian Ruler without the consent of Parliament. And the Governor-General (who was also the Governor of Bengal) had full power given to him over the other Governors and could act, if necessary, in a time of danger without the votes of his Council. All these rules brought the government of British India more closely under Parliament, for no important step could be taken by the Governor-General without the consent of the President of the Board of Control, who had to answer to Parliament for all that he did. Still, in name, the East India Company were the rulers of India, and they still had the 'monopoly' or sole right to trade with India; the Governor-General still had to trade as well as rule.

8. In 1793, the charter was again renewed for 20 years. But all through this period trade did not flourish, for the reasons which we have already given—and there were a great many British merchants who did not belong to the Company and did not see why they should not be allowed to trade with India. Accordingly Parliament, at the next renewal of the charter, in 1813, threw open the trade to every one, and abolished the monopoly of the Company. Even then, however, trade did not flourish as it ought to have done, because the East India Company had an old rule, that no Englishman should live in any part of the country ruled by them, without their consent. Other traders therefore could not bring goods into India, nor take Indian goods to England. This was a great hindrance to commerce, and injured both England and India. Accordingly at the next renewal of the charter, in 1833, Parliament

ruled that the East India Company was not to trade at all, but might still continue to be the Rulers of India, although this rule was, as we have seen, little more than a name, the real power lying with the Board of Control. No charter was needed for trade—any merchant might trade without leave from the Government, and any one who wished to go to India might do so without asking for permission from any body.

9. Trade now increased enormously (ch. 72). The traders were English merchants, who had nothing to do with the government of the country. They gave all their time to trade, and spent all their money on it; they had not to keep up great fleets, nor to pay large armies. This they left to the Government, whose duty it was to protect them. Many new trading companies were formed, both in England by English merchants, and in India by Indian merchants. Both countries grew wealthy, and the people prospered greatly, for trade and commerce benefit all those who take part in them—those who buy, those who sell, and those who carry the goods from country to country, over land, or over sea.

10. In the old days, hundreds of years ago, the goods which the Indian merchants sold to the merchants of Europe were pepper, spices, pearls, precious stones, ivory, muslins, silk, and coco-nuts, and their value was counted in lakhs. In these days, the *exports* from India are mainly of raw produce, *i.e. things grown* in fields and gardens and forests, *e.g.* cotton, tea, jute, rubber, oils, oilseeds, coffee, copra, indigo, teak, besides pepper and spices; while the *imports* are chiefly manufactured goods, *i.e. things made* in workshops and

factories, *e.g.* cotton, woollen, iron and steel goods, and machinery, as well as gold, silver, paper, sugar, books, and so on. The value of the exports and imports is now counted, not in lakhs, but in crores of rupees, or in millions of pounds sterling. India is an agricultural country, and *grows* produce for its own people and for England and other countries in the Empire. England is a manufacturing country, and *makes* things for its own people and for India. Thus each country helps and enriches the other.

11. While the merchants kept to their own business, which was trade, the Rulers of the country, who were still, in name, the Directors of the East India Company, attended only to their work, which was government. They were now able to spend the whole revenue of the country for the good of the people of the country. From the year 1833, the Governor-General had only to rule, not to trade.

12. The last renewal of the charter was in 1853. The chief change that Parliament now made, was to take away the power of appointment to Government offices in India from the Directors of the East India Company, who had held it up to that time, and 'nominated,' *i.e.* appointed by name, their own friends. In 1853 (ch. 72), the Indian Civil Service was thrown open to 'competition' by all British subjects—Indian or British.

13. At the same time, Bengal and Bihar were placed under a Lieut.-Governor, and the Governor-General, who had hitherto ruled these countries (*i.e.* the Presidency of Bengal), was left free to give all his time to the government of the whole of India.

76. India under the Queen of England.

1. When the mutiny was put down, and peace had been restored, it was felt by the Parliament of England that there had ceased to be any need for any further rule of the Indian Empire by the East India Company, even in name. It had had a long, a glorious, and a wonderful career, but its work was done.

Queen Victoria of England, with the consent and by the advice of her Parliament, took upon herself the government of India, which thus became a part of the great British Empire—the greatest and the grandest empire that the world has ever seen. Her Majesty issued a Proclamation which was translated into twenty

Indian languages, and was read publicly in every large town in India on the first day of November, 1858. It was addressed to the Princes, Chiefs, and People of India, and may be regarded as the Magna Charta of India, the foundation of the rights and liberties of the inhabitants of this vast country.

2. Lord Canning, who had been Governor-General since 1856, was appointed by the Queen to rule India, in her name, with the title of Viceroy and Governor-



QUEEN VICTORIA.

General. All the officers, British and Indian, of the East India Company, were continued in their places as servants of the Queen: the Proclamation went on to say, "We [i.e. the Queen] shall respect the rights, dignity, and honour of native princes as our own."

"We do strictly charge all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects."

"We will that due regard be paid to the ancient rights, usages and customs of India."

"It is our will, that, so far as may be, our subjects of whatsoever race or creed, be freely and impartially admitted to office in our service, the duties of which they may be qualified to discharge."

"It is our earnest desire to stimulate the peaceful industry of India, to promote works of public utility and improvement, and to administer the government for the benefit of all our subjects resident therein. In their prosperity will be our strength, in their contentment our security, and in their gratitude our best reward."

3. The princes and peoples of India now felt that they and their property were safe under a rule stronger and kinder than had been known for a long time. Many years have passed since then in perfect peace. There have been a few small wars beyond the frontier, but none within the limits of British India. The history of the whole country has been the history of peace, progress, and prosperity, of reform after reform, of increasing wealth and increasing comfort, as one after another of the conveniences of modern civilization has been brought into it.

4. The people of India, whose hearts are touched by kindness, loved their good Queen, and she loved them—she was as much the Queen of the poorest coolie in India as she was of the proudest noble in England. Although she had never been in India, she could speak and read and write Hindustani, for she had sent to India for a Munshi, who taught her this language. And whenever a new Viceroy or high officer of State went out to India, she never failed to say to him, when he went to see her before he started, “Be kind to my people in India.” She ruled India through her Viceroys from 1858 to 1901, *i.e.* for 43 years, and never has any part of India been ruled better in any age than the whole country was by this Great Queen.

77. The First Viceroy.

PRUDENT AND GRADUAL REFORM.

1858-1862.

1. The first Viceroy, Lord Canning, who had come out as Governor-General in 1856, ruled India till 1862. He was so kind that he was known in India as “Clemency Canning,” *i.e.* Canning the Merciful, because he showed mercy to hundreds of rebels, and pardoned all those who had not been guilty of murder. There were many of the mutineers who had been misled by lying tales told them by wicked and crafty men. They were sorry for what they had done. It was the wish of Queen Victoria that all these men should be pardoned, so that they might return to their homes and live there without fear. Lord Canning took care to carry out the wishes of the Queen.

2. In the time of Lord Canning three great "Codes" or sets of laws for the whole of India, which had been very carefully drawn up, were made the law of the land. They were known as the Penal Code (1860), the Code of Civil Procedure (1859), and the Code of Criminal Procedure (1861). Up to this time each province had its own codes of law. But these three great codes were for the whole of British India. They gave the country what it never had before, in any age or time, the same civil and criminal laws for all castes and creeds. About the same time (1861) High Courts of Justice were opened in the three Presidency towns.

3. In the time of Lord Canning, another great reform was made. By the Indian Councils Act of 1861, the Presidencies of Bengal, Madras and Bombay were given Legislative Councils. Later on, similar Councils were given to the other large provinces. To each of them some Indian members were appointed by Government. From this time, every large province has made its own laws in matters that concern itself. The Council of the Governor-General was enlarged and Indian members appointed to it. It makes laws in matters that affect the whole of British India. Every province has now its Legislative Council and its Indian members, so that Governors do not work in the dark, but in the light of the advice and the information given to them by these members. They can tell whether any new rule will be of good to the people, or whether it is likely to hurt them in any way. If it is shown to be a good rule, it is passed by the Council, and becomes the law of the land; but if it be proved to be a bad or useless rule, it is amended so as to make it good

and useful, or, if this cannot be done. it is dropped altogether.

4. *Why Reform must be very gradual.*—In these and other reforms that have been proposed, or passed, from time to time, the Government of India have had to be very careful, and to go very slowly and cautiously. At first no one could tell what new rules, what changes, would be for the good of the people. In the old times there were many rulers over the many countries of India. Every ruler ruled as he thought best, and each country had its own laws and customs, which were not the same everywhere. What was right and lawful in one kingdom or country might not be lawful in another. But, now, there was one Supreme Government, and rules and laws had to be made which would be useful and good for all countries alike. The Government did not want to change any old law or custom, unless it saw clearly that it was wrong and hurtful. Such a custom, for example, was the burning of Hindu widows; another was the killing of infant girls. On the other hand, Government did not want to make any new rule that would not be for the good of all the people, nor such as the people were not ready for, nor such as would alarm them because it was something that was *new*. For the people of India like old customs, old ways, and old things, to which they and their forefathers have been used. We have seen (ch. 73, para. 3) that one of the causes of the great Sepoy Mutiny in 1857 was the bringing of new things into India in the time of Lord Dalhousie, *e.g.* the railways, the telegraphs, the cheap postage, the schools, the teaching of English, and the hospitals. These things were good, no doubt,

and every one now knows that they are good, but at first they were new, and they filled the hearts of many Indians with fear.

5. Also, in thinking of reforms, and of making rules which are well known in England, but would be new to India, Government has to bear in mind two facts.

6. The first is, that England is a very different country from India, and the English people are very different in every way from the peoples and natives of India. Their history has been different, their habits, their manners, their customs, and their laws are not at all the same, not to speak of language, religion, food, and clothing: the English all speak the same language, they are all Christians, and they are all of one caste, or rather there is no caste in England. Therefore, what is good for England *may* not be good for India. The same style, or mode, or way of government that suits the English people may not be suitable for the Indian people.

7. In the second place, the inhabitants of the many countries of India differ very much from one another in many ways: *e.g.* in look, language, in caste, in race, in religion, in habits, and in customs. The Aryan Sikh is very unlike the Dravidian Madrassi; the Panjabi Muhammadan differs greatly from the Hindu Bengali: the Baluchi is not in the least like the Burman or the Assamese; the Pathan of the North-West Frontier Province has nothing in common with the Hindu Nair of Malabar. Therefore, what might be suitable for one people or nation in India, might not be equally suitable for another.

8. These are good reasons why the Supreme Government of India has to move very carefully in bringing in reforms, *i.e.* new rules and ways of government. The object of reform is to make life easier for all, not to favour one class more than another, nor to enable one class or caste to oppress another.

9. When the rule passed from the Company to the Crown, the place of the old Board of Control and its President was taken by a Council styled the *Council of India*, and a *Secretary of State* appointed by the Crown. At first all the members were Englishmen, but in recent times three were Indians, two Hindus, the other a Muhammadan. The other members were Englishmen who had held high office in India. This Council ceased to exist in 1937.

10. Universities were formed in the three great Presidency towns—Calcutta, Madras, and Bombay—in 1857, the year of the Mutiny. Since then universities have been opened in three other capitals of provinces, *viz.* at Allahabad, Lahore, and Patna. Others have been opened in Lucknow, Aligarh, Dacca, Benares, Nagpur, Agra, Delhi, Annamalai, and the Andhra University in Madras Presidency. Thousands of students have flocked to the universities and their colleges. All reform in education has been *gradual*. When it was seen that the first universities were a success, others were opened, slowly and cautiously, one after another. The same rule has been followed in the opening of colleges and schools, secondary and primary: High and Middle and Primary Schools were opened, not all at once, but gradually, only when it was clearly seen that the people liked them and valued

them, and as fast as good teachers could be trained to work in them.

All the hard work which he had to do in quelling the Mutiny, in restoring peace, and in improving the government of the country, wore out Lord Canning. He died in 1862, at the early age of fifty years, a month after he had reached his home in England. Shortly before this his wife had died in Bengal, killed by fever.

78. The Princes of India.

1. We have seen that the Proclamation of 1858 was addressed by Queen Victoria to the *Princes* and *Peoples* of India.

Who are the Princes of India ?

British India is under the direct rule of the Emperor, *i.e.* of the Viceroy, who rules in his name. But in India, outside these limits, there are a great many Indian States, also known as Native States, and sometimes called Protected States. Most of the larger ones were founded about 200 years ago, on the break-up of the Mogul empire, after the death of Aurangzeb. Others, particularly in Rajputana, date back for at least 1000 years, while some are still older. They are ruled by their own Chiefs, or Rajahs, or Nawabs. These are the Princes of India. Their countries are members of the vast British Empire, just as British India is, and all of them acknowledge the Emperor to be their Overlord.

2. There are nearly 700 of these States. They cover about one-third of the map of India. In them live about 70 millions of people, *i.e.* from about one-

fourth to one-fifth of the whole population of India. They are of all sizes : the smallest, Lava, in Rajputana, being only 19 square miles in extent ; while the largest, Hyderabad, is a very extensive country, about as large as Bengal, with a population of 13 millions of people. The four largest States are Hyderabad, Mysore, Baroda, and Kashmir.

3. In her Proclamation Queen Victoria said : “ We desire no extension of our present territorial possessions. We shall respect the rights, dignity, and honour of the Native Princes as our own, and we desire that they, as well as our own subjects, should enjoy the prosperity which can only be secured by peace and good government.”

4. In 1859 Lord Canning made a tour through Northern India. He held a great Durbar at Agra, and, in the name of the Queen, told the India Princes that not one State should ever lose its independence or be annexed to British India. There would never again be a “ lapse ” for want of an heir. The right of adoption of an heir was given to every ruling chief, in case he should have no child. Lord Canning sent *sanads* or “ deeds ” to all the chiefs, giving them this right, so long as they should be loyal to the Crown, and faithful to the treaties which had been made between them and the British Government from time to time.

5. These States are called ‘ Protected,’ because they are protected by the British Government from all danger of attack by foreign invaders outside India, or the Ruler of any State within India. The people of every State are the subjects of its own Ruler, who levies his own taxes, makes his own laws, and rules

as he pleases, so long as he rules justly. His subjects may trade freely everywhere in British India, and may use the ports, the railways, and the markets of India without charge. In former days, the Ruler of a State was in constant fear of invasion. Every Ruler had to keep up an army, at great cost, to defend himself and his subjects. Now, secure from attack, in peace and safety, he is able to spend all his revenue on himself and his people. Of all the blessings enjoyed by Indian States, Peace is the greatest.

6. On the other hand, the Princes have their duties as well as their rights. No Ruler may make war or peace. That is the duty of his Overlord, his Emperor, who protects him. He may, if he chooses, have an armed police force to keep order, or put down disorder in his State. He may even keep up a body of troops to help in the defence of the Empire in time of need. This is known as the "Imperial Service Corps," i.e. a body of soldiers to fight for the Empire.

7. And every ruling chief is bound to rule justly and well, and not to oppress his subjects, nor to allow evil customs, such as the burning of widows and the killing of infant girls anywhere in his State. Even if a chief should rule badly and be deposed, the British Government would put his nearest heir, as ruler, in his place.

79. India under the Queen of England.

THE NEXT FOUR VICEROYS.

1. LORD ELGIN (1862-1863) was the second Viceroy. He died in 1863, the year after he came out to India,

at the age of 51, so that he had no time to do all that he had hoped to do for the good of the people. He held a great Durbar at Agra, and, as the Queen had directed him, he told the Princes and Chiefs of Northern India how her Majesty cared for them and felt for them and wished them well, and hoped they would rule their States so as to make their people happy.

2. The same year Dóst Mahammad, the ruler of Afghanistan, died. He had been the ally and faithful friend of the British all through the Mutiny. On his death one of his younger sons, named Sher Ali, seized on the throne, and put his elder brother, Afzal Khan, the rightful heir, into prison.

3. SIR JOHN LAWRENCE (1861-1869) was the third Viceroy. He had ruled the Panjáb wisely and well, as its chief Commissioner, all through the Mutiny. He was a brave man, and a firm and upright ruler. He was not fond of pomp and show, but liked hard work. He was very kind to the raiyats, and did all he could for them.



LORD LAWRENCE.

4. In his time, there was a short war with the Rajah of Bhutan, a small country east of Nepal, in the north-east of India. The Rajah had carried off some of the natives of India as slaves. He

was defeated, the slaves were set free, and peace was made with him.

5. In Afghanistan, Afzal Khan, the eldest son of D6st Mahammed, was taken out of prison by his son Abdul Rahman, and placed on the throne. Sher Ali fled, but shortly afterwards Afzal Khan died, and he then returned, and reigned once more as Ameer. Sir John Lawrence very wisely refused to interfere in the affairs of Afghanistan, and left the Afghans free to fight out their own battles.

6. In 1866 there was a terrible famine in Orissa, and a great many people died. The Government spent large sums of money and saved thousands of lives. One good result was, that more roads, canals, and railways were made in Orissa, so that in future it might be easy to bring grain into the country, if there should be another famine. And the Viceroy set aside a large sum of money which he called the "Famine Insurance Fund." It was to be added to every year, and to be spent only on public works, such as roads, railways, and canals, to keep off famine.

7. The reforms begun by Lord Dalhousie were carried on and many additions made to them. Many more schools and colleges were opened, and telegraph lines made. For the half-anna postage stamp double the former weight of letters was allowed. The Forest department was enlarged and improved, and large numbers of trees were planted.

8. LORD MAYO, the fourth Viceroy, came out in 1869, and ruled for three years, when he was murdered by a convict in the Andaman islands, to which he paid a visit.

9. He, too, carried on the work of improvement and reform. He extended public works, and many new railways, roads, and canals were made. A great many new schools were opened, especially for Muhammadans, and a new and very useful department was formed, the *Department of Agriculture*. The officers of this department find out what is being done by the farmers of other countries—what crops they raise, what grain they grow, what sorts of ploughs they have, what fruits they grow in their gardens, what manure they use, and how they till the ground. This they can do, because Englishmen go to every country and find out what is done all over the world: while Hindus, until very lately, never left India. Then they tell the Indian farmers all that they have learned, and show them the best way to grow crops.



LORD MAYO.

10. While Lord Mayo was Viceroy, the Duke of Edinburgh, the second son of Queen Victoria, came out to India. He was the first member of the Royal Family to visit this country. He saw most of the Indian Princes, who were glad to visit the son of the Queen.

11. Another of Lord Mayo's reforms was to make

over to the Government of each of the provinces of British India the management of its own business, in such matters as Jails, Registration, Police, Education, Roads, and Civil buildings, and so allow it to spend upon them the rates and taxes raised from the people of that province, as well as a certain amount given to it out of the general revenue of the Empire, called the "Imperial revenue." Thus the taxes raised in each province were spent in it, according to the wants of the people, and the Imperial Government—the



LORD NORTHBROOK.

Governor-General and his Council—were left free to give all their time and attention to Imperial matters, *i.e.* matters which concerned the whole Indian Empire, *e.g.* the Army, the Postal department, the Telegraphs, and so on.

12. Another reform was a reduction of the salt tax. This was a great relief to the poorest of the people. At the same time a new

line of light railway was built to unite the great salt lake in Rajputana with the main lines of rail, so that salt could be carried quickly and cheaply all over the country.

13. LORD NORTHBROOK was the fifth Viceroy (1872-1876). In his days, a great famine hung over

Bengal, but it was not so fatal as that in Orissa. The Viceroy and his Council took wise steps in time, and kept the famine off. A large staff of officers was appointed to deal with it. They gave work, and pay, and food to the poor people whose crops had failed, so that there were scarcely any deaths.

14. While Lord Northbrook was Viceroy, the Geikwar of Baroda was deposed for long-continued bad government. In the old times his State might have been annexed, but under the Queen's Proclamation of 1858 this could not be done. A young relative was made Geikwar in his stead, with an eminent Indian statesman, Sir T. Madhava Rao, as Prime Minister.

15. About this time a college for the sons of the Indian princes and nobles was opened at Ajmere, and called the Mayo College, after Lord Mayo, who had planned it, but did not live to found it. Other 'Chiefs' Colleges' have since then been opened at Lahore and other places. Here the young chiefs are educated to fit them to rule over their subjects in their own states. They not only learn from books, but are taught to ride and play many games, such as cricket and polo and tennis and hockey, so that they may be strong and healthy in body and in mind.

16. A great event in the time of Lord Northbrook was the visit to India, in 1875, of the Prince of Wales, afterwards Edward VII. A grand Durbar was held by him at Calcutta, then the capital of India. To it came the Princes and Chiefs and rulers and great men from all parts of India, to see their future Emperor and to do him "homage" as their Overlord.

80. India under the Empress.

THE NEXT FIVE VICEROYS.

1877-1901.

1. LORD LYTTON (1876-1880) held a great Durbar in Delhi, at which Queen Victoria was proclaimed Empress of India (*Kaisar-i-Hind*).

The term *Emperor* is applied to a King of kings. A king or queen rules over one country; an emperor is the overlord of the kings of many countries. It is for this reason that we talk of the Mogul emperors, because

they ruled over many countries in India, and were the overlords of many Rajahs, Nawabs, and Princes. The title is therefore very fitly applied to the ruler of the British Empire. Our own sovereign, for example, George VI., is King of England, but Emperor of India and of many other countries in the British Empire.



LORD LYTTON.

2. An Imperial assembly was held at Delhi on January 1,

1877, to which came all the Princes of India to do homage to their Empress in the person of her Viceroy. They all agreed to forget the old fights and feuds of bygone days, and took their seats in the Durbar as

loyal subjects of the Empress and as Princes of the British Empire.

3. The rains had failed in the Deccan and in Southern India, in 1876 and in 1877 and 1878. There was a terrible famine owing to the failure of the monsoon rains for two years running. Five millions of people died. The Government did what it could to help the starving raiyats, and vast stores of grain were brought by sea from abroad, and by rail from those parts of India where there was no famine, into Southern India. More than a thousand lakhs of rupees were spent in feeding multitudes of people, and millions of lives were saved. After this great famine, still more railways were made all through Southern India, so that if there should be famine again in any part of the country, grain might be taken there.

4. About this time, Shere Ali, the Ameer of Afghanistan, received a Russian officer at Kabul, and refused to admit a British officer who had been sent to him on a friendly visit by the Governor-General. He meant by this to show that he would help the Russians if they should invade India, and that he was no friend to the British, but rather an enemy. War was declared against him, and British armies invaded Afghanistan. Shere Ali fled into Russian Turkistan, where he died, and his son, Yakub Khan, who was made Ameer in his stead, made a treaty with the British. But when an English officer, Sir L. Cavagnari, was sent to visit him, his Afghan soldiers rose and killed this officer and his guard. Yakub Khan then gave up the rule of Kabul, and was sent to India.

5. LORD RIPON (1880-1884), the seventh Viceroy,

brought the Afghan war to a close. Ayub Khan, the younger brother of Yakub Khan, tried to seize the throne, but General (afterwards Lord) Roberts marched from Kabul to Kandahar, and put him to flight. Abdur-Rahman, the eldest son of Afzal Khan, was the rightful heir. He was made Ameer of Afghanistan. He died in 1901, and was succeeded by his son Habibullah Khan, a firm friend and ally of the British Government. Habibullah Khan was murdered by his own people early in 1919, and his third son Aminullah Khan was proclaimed Ameer at Kabul.

6. Lord Ripon was liked very much by the natives of India, to whom he was very kind. Sir Charles



LORD RIPON.

Metcalfe, as we have seen (ch. 67), made a Vernacular Press Act, giving full freedom to Indian newspapers to write as they pleased, so long as they did not hurt anybody. In the time of Lord Lytton, this freedom was partly stopped, because some newspapers had made a bad use of it. Lord Ripon repealed the Act of Lord Lytton, and

gave back full liberty to the Press. He said that if any newspaper broke the law, it should be tried before a Court of Law, and punished if it were found guilty.

7. Lord Ripon also tried to give more power of self-

government to Indians. He put new life into the old Local Boards—Municipal or Town Councils and the District and Taluk Boards. Many large towns now choose men to look after their own affairs, and spend the taxes or “cesses” or “rates”—paid by the people—on the upkeep of roads, buildings, hospitals, schools, and so on. Lord Mayo, as we saw, gave this power to every province.

8. There are now over 800 Municipalities, with about 13,000 members, which impose their own rates, make their own bye-laws, and spend their own money. In almost all districts there are now Local District Boards, with over 400 Union Panchayets (in Madras) with about 24,000 members, having the same powers of Self-rule.

9. Lord Ripon also aided schools, opened by private persons, with grants or gifts of money, to pay a part of their cost. A great many schools were opened, after this, everywhere. He took off nearly all the Customs duties, or taxes, which, up to this time, had been put on goods brought into India. This made these goods much cheaper, and led to a large increase in trade.

10. In 1881, Mysore, which had been in charge of British Officers (known as the Mysore Commission) for fifty years, was handed over to Rajah Chamarajendra, the adopted son of the late rajah, as he had come of age. This was in accordance with the proclamation of Queen Victoria in 1858,—that any Indian Prince might adopt a son, if he had none of his own.

11. LORD DUFFERIN was the eighth Viceroy (1884-1888). Soon after he came out, Thebaw, King of Upper Burma,

who had ruled his country very badly, made war on the English. A small English army was sent against him, and he fled. In 1886 Upper Burma was added to the rest of British Burma, and Thebaw was pensioned and sent to live in India. Great numbers of Burmese dacoits were put down and Upper Burma governed like Lower Burma and the rest of India.

12. Lady doctors were sent out from England for the ladies of India by the help of Lady Dufferin, the wife of the Viceroy. Much money was given for this



LORD DUFFERIN.

purpose, both in India and England, and put into a fund called Lady Dufferin's Fund. All this was done by the advice and with the help of Queen Victoria.

13. In 1886, Lord Dufferin gave back to Sindia, the Ruler of the State of Gwalior, the famous fortress of Gwalior which had been taken by a British force under Captain Popham, in 1780 (ch. 52). This showed how the Viceroy trusted the Indian Prince.

14. In 1885, the first session or meeting of the National Indian Congress was held. It was founded in 1883, by Mr. A. O. Hume, an English civilian, to enable educated Indians to say, from time to time, what further reforms or improvements they thought

the Government of British India might make for the good of the country. Since then the Congress has met once a year in one of the capital cities of India.

15. In 1882, an Indian force was sent to Egypt as part of a British army. Cairo was taken, and the troops returned to India the same year. This was the first time that Indian troops had been sent out of India (except in the Burma War) to fight for the Empire.

16. LORD LANSDOWNE (1888-1894) was the ninth Viceroy. In 1890, the chiefs of the little state of Manipur in Assam deposed their Rajah, who fled, and attacked and killed the British officers at the capital. Troops were sent into their country, and the Manipuri chiefs were defeated. Those who were guilty of murder were hanged, and a little boy of the royal family was made Rajah of Manipur.



LORD LANSDOWNE.

17. Lord Lansdowne took care to make the North-Western Frontier of India strong and safe from any attack. Baluchistan was made a Protected State. The Khan of Kalat took his place among the Princes of India. The passes through the mountains were fortified, and new roads and railways were made leading to them, so that the troops might

be moved up to them quickly, if they should be needed.

18. In the time of this Viceroy, an important reform was made by the India Councils Act of 1892. Thirty years had passed since the Indian Councils Act of 1861, by which Legislative Councils had been formed to make laws, and Indian members appointed to them. These were all picked and able men, chosen by the Government. Their advice had been of such help that now Government thought the time had come to have more Indians on the Councils, some of whom should be chosen by the people themselves. Accordingly, by the Act of 1892, all the Legislative Councils were enlarged and more Indians were admitted, some being "nominated," i.e. chosen, as before, by Government, and others "recommended," i.e. chosen by various public bodies, e.g. District and Municipal Councils and the Universities, and also by large landholders and the chief merchants of India.

19. LORD ELGIN II., the tenth Viceroy (1894-1899), was the son of the Second Viceroy. He went on with the work of strengthening the frontiers. Several of the border tribes tried to break through, but they were overcome and driven back. The chief fighting was with the tribes of Chitral and the Tirah valley.

20. Plague broke out in Bombay in 1896, and has appeared every year since then in some part of India. At first a great many people died of it, particularly in Bombay, but after a time doctors found out how to deal with it, and fewer and fewer people die of this dreadful disease. In former times it killed multitudes of people in Europe, but it is now scarcely known in that part of the world.

In Lord Elgin's time a much larger number of Indians were employed in every branch of the Government service.

81. India under the Emperor Edward VII.

1901-1910.

THE ELEVENTH AND TWELFTH VICEROYS.

1. *Victoria*, "the Mother of the People," one of the best Queens who ever ruled any country, died on 22nd January, 1901. She had lived eighty-two years, and reigned for sixty-four. She was succeeded by her eldest son the Prince of Wales, with the title of Edward the Seventh, King of England and Emperor of India.

2. Edward VII. reigned gloriously for nine years. As we saw before, he had come to India as Prince of Wales in 1875 in the time of Lord Northbrook, and had seen and talked to the ruling



EDWARD VII.

Chiefs and Princes. All his subjects loved him, for he was not only a wise and powerful king, but a good man with a kind heart. He was held in high esteem by all European nations. They knew him well, for he often used to visit them, and he was related to

many of their kings and queens. The German Emperor was his nephew and the Czarina of Russia was his niece. He did all he could to preserve peace in Europe, and will be known in history as Edward the Peace-maker. When he was buried, seven kings of Europe came to his funeral, to show their respect and love for him.

3. Under Victoria, first Queen and then Empress, there were ten Viceroy. Under King Edward there

were two, Lord Curzon and Lord Minto. The eleventh Viceroy was LORD CURZON, who ruled from 1899 to 1905. In his time two new provinces were formed. It was found that in two of the old provinces - the Panjáb and Bengal - the work of government was too heavy for one governor. So the North-Western part of the Panjáb was made into a new pro-



LORD CURZON.

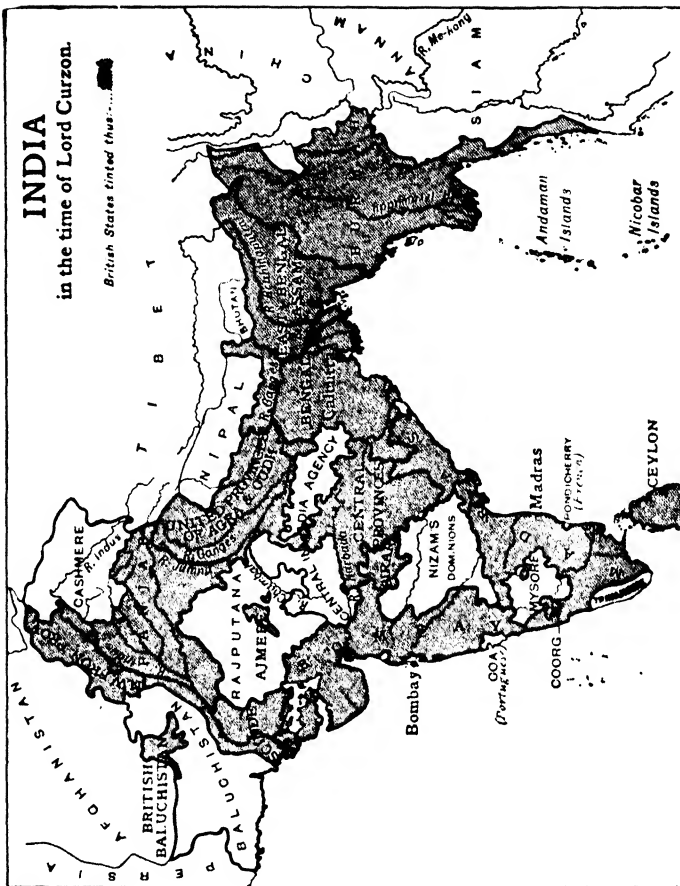
vince, called the North-Western Frontier Province, and the eastern part of Bengal was made into a new province together with Assam, and known as Eastern Bengal and Assam. These changes may be clearly seen in the map of India in the time of Lord Curzon.

4. Lord Curzon made many reforms in India. He took off one-half of the *Tax on Salt*. This was a great

INDIA

in the time of Lord Curzon.

British States tinted thus:.....



boon to the poorest of the people. He formed a *Department of Commerce and Industry* to help trade, commerce, and manufactures of every kind. There was a widespread famine in 1900, but the deaths were few, owing to the skill of the Viceroy and his officers, and the relief given to the people. The *Universities* were reformed, so as to make them work better ; *Agricultural Banks* were opened, so that raiyats might be able to borrow money at a low rate of interest in time of want. In the Panjáb an Act was passed, called the *Panjáb Land Act*, which freed the farmers who held land from the clutches of money-lenders, who tried to take it from them. The *Imperial Cadet Corps* was formed to give the sons of ruling chiefs a military education. On the *North-west frontier*, the *Border tribes*, who used to fight against us from time to time, were themselves employed, armed, and paid to keep the peace in their own country.

5. In 1901, Abdur-Rahman, the Ameer of Afghanistan, died, and was succeeded by his son Habib-ullah, with whom the old treaties made with his father were renewed. He was murdered in 1919.

6. In 1904, the Dalai Lama, the Ruler of Tibet, acted in an unfriendly way, hindered trade, and invited the Russians to help him. Troops were sent into Tibet, under Colonel Younghusband : Lhasa, the capital city, was taken : the Dalai Lama fled : and a treaty was made with his successor, who agreed to allow trade between India and Tibet.

7. Lord Curzon did more than any other Viceroy to restore and keep in good repair the old buildings, the Temples and Mosques, the Tombs and Monuments of

Ancient India. An Act was passed, called the *Ancient Monuments Preservation Act*, and new life was put into the *Archaeological Department*, which had been formed in 1870 by Lord Mayo. All India was divided into seven circles, each in charge of a special officer, who gave his whole time to the work. The inscriptions on old rocks and pillars have, since then, been carefully copied and translated, and much light has been thrown on the history of Ancient India.

8. LORD MINTO (1905-1910) was the twelfth Viceroy. Under him three great steps were taken towards self-government in India.

By the Indian Councils Act of 1909, (1) an Indian was for the first time appointed to the *Executive Councils* of the Governor-General and the Governors of the Presidencies. (2) All the Legislative Councils were greatly enlarged, and given power not only to make laws, but to "discuss," *i.e.* to argue questions as to how



LORD MINTO.

the general revenues of the country were to be spent every year. And (3) a large number of the members of these Councils were to be *elected by votes* by various public bodies (as in 1892) and by large landholders, merchants, planters, and Muhammadans. Two Indian

members were also appointed to the Council of the Secretary of State for India, which sat in London, one a Hindu, the other a Muhammadan. A second Hindu member was afterwards appointed. The Council was abolished by the Government of India Act of 1935.

As Lord Morley was the Secretary of State at this time, these reforms are known as the "Morley-Minto reforms."

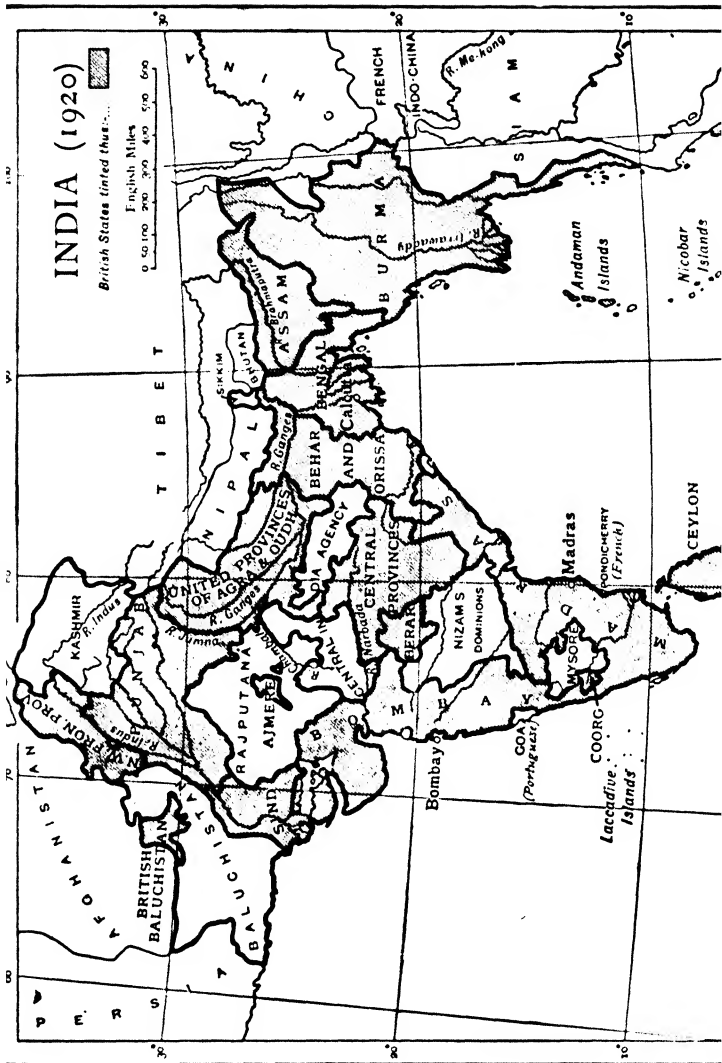
82. India under the Emperor George V. and his Viceroys.

1910-1936.

1. In 1910, King Edward was succeeded by his son George, with the title of George V. He sent out Lord Hardinge as his Viceroy.

2. In 1911, King-Emperor George V. and the Empress Mary came out to India. They had visited the country before, in the lifetime of Edward VII. They held a Durbar with great pomp in the ancient city of Delhi on the twelfth day of December, 1911. Then the Emperor in person announced that Delhi was once more to be made the Capital of India, as it used to be in the reigns of the Great Moguls.

3. At the same time, he announced that a new province was to be made of Bihar, the ancient kingdom of Magadha and Orissa, with the capital at Patna, which was famous, more than 2000 years ago, as Pataliputra, where Chandragupta Maurya reigned gloriously in B.C. 300. The province of Eastern Bengal and Assam was once more broken up; the southern part of it, with Dacca, was reunited to the old province



of Bengal, and Assam was made a separate province under a chief commissioner. The map of India on page 257 shows the provinces into which India was divided by these changes.

4. The Viceroy, Lord Hardinge, also announced, for the Emperor, that the *Victoria Cross*, which is

the highest award for valour on the field of battle, would henceforth be given to Indian as well as to British soldiers. The people of India, of whom there were quite 100,000 present at this great durbar, probably the grandest ever held in Delhi, and the Chiefs, Princes, Rajahs and Nawabs greeted the King-Emperor with great rejoicing. Many of them wept for joy, and the millions who



LORD HARDINGE.

gazed upon the faces of their Majesties in Delhi and Calcutta and Bombay will, all through their lives, remember the day when they were blessed with the sight of their gracious Emperor and Empress.

5. LORD HARDINGE, who ruled India as Viceroy from 1910 to 1916, was very popular. He appointed a commission to tour all over India, and advise him as to what further steps could be taken to improve the



GEORGE V.

Public Services, and to admit more Indians into it. He, too, did all he could to improve the condition of the people, and to give them more schools, more hospitals, better roads, and railways. In the midst of his good work, he was interrupted by the great World-War which broke out in August 1914. He went home, and his place was taken by Lord Chelmsford in 1916.

83. India in the Great World-War.

1914-1918.

1. This war was the greatest that had ever been known in history. In it more than thirty millions of men, from nearly every nation in the world, were engaged. On the one side were Germany, Austria, Turkey, and Bulgaria. They were called the Central Powers. Turkey was not in the war at first. But soon after the war broke out, the Germans persuaded her to join the Central Powers. On the other side were England, France, Italy, Belgium, Greece, the United States of America, and many smaller nations. They were called the *Allies*.

2. The Germans had, for a long time, been preparing for war. They had an enormous army of millions of soldiers, a powerful navy, thousands of huge cannon, the largest in the world, and vast stores of every kind. But they kept their preparations so secret that nobody knew of them.

3. Their plan was, to invade France, take Paris, and then invade England. They knew that the English had no large army and no stores ready, for they are a peaceful nation, and did not wish to hurt others. The Germans thought they would easily conquer England. They

intended next to conquer Europe, and then the whole world, including India. The United States of America did not at first take part in the war. They thought that war in the Eastern Hemisphere did not concern them. But after two years they too joined the Allies.

4. When all was ready, the Austrians attacked the little country of Serbia, and the Germans attempted to break through the little country of Belgium into France. "In ten days," the German generals said, "we shall be in Paris."

5. But the King of the Belgians sent to King George of England for help, and, at the head of his brave little army, stoutly opposed the mighty hordes of Germany and kept them back for two months, so that the English had time to go to the help of the French. In the meantime, Belgium was overwhelmed, but the gallant Belgians had done their work, and saved the Allies. They kept a little corner of their country, which was held by their King and the remnant of his army, right up to the close of the war.

6. The English army was very small, only about 200,000 men, "a contemptible little army," the Kaiser called it. But the German hosts, twenty times as large in numbers, *could not* break through it, nor get to Paris, as they had hoped to do. Very few of the English soldiers were left alive, but they held their ground, with the French, till help came.

7. Lord Kitchener, who had been Commander-in-Chief in India, and was now Commander-in-Chief in England, sent over troops to France as fast as they could be trained, and as soon as guns, cannon, and other

warlike stores could be made ready. The whole British nation rushed to arms. In a year's time, a million of trained soldiers were in the field. Then a second million followed, and then a third, an immensely larger army



LORD KITCHENER.

than had ever been raised in England before at any time. The farmer left his fields, the shepherd left his flocks, the clerk left his shop or his office or his bank, the workman left his workshop or his factory, the student left his college : in short, millions of men, from boys of 17 to men of 50 years of age, left their ordinary work and went to the training camps, where they were drilled

and taught to fight, and then sent to France. All ranks and classes went, the nobles, the sons of Dukes, and Earls, and Lords, headed by the Prince of Wales, as well as the middle and lower classes. Their places were taken by their wives, their sisters, and daughters; the women of England ploughed the fields and cut the crops, and worked in the shops and offices and banks, or went to the workshops and made rifles, guns, shells, bombs, and bullets, and anything else that was wanted. Thousands of them went to the hospitals to nurse the wounded soldiers, both in England and in the army in France.

8. As soon as war was declared, all the Dominions in the British Empire—Canada, Australia, New Zealand, South Africa—and all the other countries in the Empire, sent men, money, and stores to England to help the Motherland.

9. India was as eager to help as any other country in the British Empire. Every one of the 700 Princes and Chiefs of India offered his own services, his sword, his men, his money, and all that he had to the Emperor. Meetings were held all over British India, and all the speakers said they would gladly do all they could to help to defend the Empire.

10. From the many Princes and nobles who offered to go themselves to the Front to fight, the Viceroy chose ten of the great Chiefs and many of the minor chiefs. Among them were the Rulers of Jodhpur, Bikaner, Patiala, Ratlam, and Kishangarh. At the head of them all was the grand old Rajput warrior *Sir Pertab Singh*, of the Rahtor clan. He was then over seventy years of age, and the Viceroy was not willing at first to send

him, because of his age. "What!" he cried, "is there to be a battle, and I not in it! I claim my right to fight for my Emperor. Send me, my Lord, send me, I *will not* be denied." Lord Hardinge then let him go. He was the Regent of the Jodhpur State, and had been in former wars with the border tribes, in Chitral and Tirah; and in the war with China he commanded his regiment, the Jodhpur Lancers. He was made a General in the army of the Allies. With him went his nephew, the Maharajah of Jodhpur, a graceful and gallant boy, aged sixteen.

11. Other great ruling chiefs—the Rulers of Hyderabad, Mysore, Gwalior, Indore, Baroda, Kashmir, and the Khan of Kalat—sent men, horses, camels, guns, and money for the army. Even the Maharajah of Nepal and the Dalai Lama of Tibet, outside India, sent men and money to the aid of their trusted ally, the Emperor of India.

12. War was declared on August 4, 1914, and in September and October the first two divisions of the British Indian Army reached France, under the command of Sir James Willcocks, their Commander-in-Chief. It included both British and Indian regiments. It was a tiny little force, only 24,000 men, but every man was a hero. The Indian troops were the pick of the fighting races of India. There were the gallant Rajputs, the splendid Sikhs, the tall Panjābi Muhammadans, the big black-bearded Pathans, the smiling little Gurkhas and Garhwalis, the stalwart Dogras and Jats, and the brave, hardy Mahrattas. The British soldiers and the Indian sepoy were comrades, brothers in arms: all eager to fight shoulder to shoulder, and, if need



MAJOR-GENERAL SIR PERTAB SINGH, K.C.S.I., REGENT OF JODHPUR.

should be, to die side by side, fighting for their country and their Emperor. They had to fight a terrible enemy, but they had no fear.



THE NIZAM OF HYDERABAD.

13. The former wars in which they had fought were like child's play compared with this terrible war. In other wars before this, men had fought on the land or on the sea. But in this war men fought not only *on* the sea, but *under* the sea, in 'submarines' or ships that go down and move about in the depths of the ocean like fishes, and *over* the sea, in seaplanes that could fly far above the

sea and alight on the water if necessary. On land, too, they fought *on* the land in trenches, *under* the land in mines and tunnels, and *over* the land in aeroplanes that flew through the air at an immense speed, thousands of feet overhead. Often the enemy could not even be seen. They might be miles away in front, shooting from cannon quite out of sight, or, far above the clouds, dropping bombs on the troops underneath them. And the hardships which the Indian troops had to meet were such as they had never known before. They were in a foreign land. The climate, the people, and their habits were new

and strange. They could not speak their language. The cold of the northern winter, the snow, the rain, the ice, the mud, were frightful. But nothing could daunt them. There was no fear in their hearts.

14. When the Rajput Chief of Idar, the adopted son of Sir Pertab Singh, was asked by an English officer in France if he knew what the war was for, he replied : " This is a righteous war ; India wants to do her duty, and knows it is her duty to fight for the Emperor with the English soldiers. There is no need to praise India, for to do our duty is an honour. We are proud that the Emperor has called us to fight for him. We who have come are glad ; many who have been left behind are heart-broken because they too were not taken. We—our men, our swords, our money, all that we have—belong to the Emperor. Now is a splendid time to die. It is glorious to die fighting in a just and holy cause—to die in battle is not to die, for our names will live for ever."



THE MAHARAJA OF MYSORE.

15. There is no room in this little book to tell of the great battles in France, in which the troops from India



SEPOY KHU'DA-DAD KHAN, V.C., 129TH BALUCHIS.

fought, and of their deathless deeds of valour. The highest reward for bravery on the field of battle is *the Victoria Cross*, which up to this time had been given



NAIK DARWAN SINGH NEGI, V.C., 1ST BATT. 39TH GARHWAL RIFLES.

only to British soldiers. In this war it was given to eleven Indians.

16. The first Indian V.C. was *Sepoy Khuda-dad Khan*, a Panjābi Muhammadan. He was the only man in his company who was not killed in a great battle on the 31st of October, 1914. He was badly wounded and left for

dead on the field, but crawled back to his lines at night.

17. The second V.C. was a Hindu, a Garhwali from the Himalayas, *Naik Darwan Singh Negi*. In a battle on the 27th of November, 1914, after 21 days of ceaseless fighting, he led his company at midnight, after his British officer had fallen, in charge after charge, although badly wounded; defeated the enemy, took many guns, and brought his men—those who were left alive—safely back to their lines.

18. In 1915, the second year of the war, the Indian troops, having done their part in France, were removed to other countries, where war was being waged against the Turks. Their numbers were much larger by this time. In the four years of the war, about 550,000 Indian soldiers left India to fight in the great war. Indians greatly distinguished themselves in the capture of Basra and in the march up the banks of the Euphrates, and later on they played a glorious part in the capture of the famous old town of Bagdad. They drove the Turks away from the Suez Canal and out of Egypt. In 1917 General Allenby took command. Under him the British Indian army routed the Turkish troops, led by German officers, in every battle they fought and took, one after another, the cities of Jerusalem, Beyrout, Tripoli and Aleppo. The Turks fought bravely, but they were no match for the gallant Indian *Sipahis*. In every country they have covered themselves with glory.

19. LORD CHELMSFORD came out to India as Viceroy in 1916. His chief work was, of course, to send out men and stores from India for the army in other countries.

But even in the midst of the terrible World-War, the British Government did not forget *reform*. In 1918 Mr. Montagu, the Secretary of State, came out to India, and stayed six months in the country. He visited all the large cities, and spoke to hundreds of leading Indians, and many of the ruling chiefs. He came to find out what further steps could be taken to give Indians a greater share in the government of their country than they ever had before. Mr. Montagu and Lord Chelmsford, the Viceroy, made up their report to be laid before Parliament.



THE MAHARAJAH OF BIKANER.

*From a photograph by C. Vandyk, Ltd.,
London*

Most of the reforms proposed in this report became law under the Government of India Act of 1919.

20. To the Imperial War Cabinet, which sat in London, in 1917, to manage the affairs of the British Empire during the War, two Indian members were admitted—the Maharajah of Bikaner to represent the Princes of India, and Sir S. P. Sinha, who in the time of Lord Minto was the first Indian member of the Viceroy's Executive Council—to represent the

People of India. They sat side by side in the Council with the Prime Minister of England and eight other Cabinet Ministers and members from the great Dominions and colonies of the British Empire—Canada, Australia, New Zealand, South Africa, and Newfoundland. And, under the new constitution for British India (1919),



LORD SINHA.

Lord Sinha was appointed "Governor" of the Province of Bihar and Orissa—the first Indian to be the Ruler of a Province in the British Empire.

21. At length, in November 1918, the great World-War came to an end. The Germans and their Allies were completely defeated and sued for peace. Their Kaiser abdicated his throne and fled to Holland,

a neutral country, where he was safe. An Armistice or truce was agreed to, on the 11th of November 1918, *i.e.* all fighting ceased till peace should be finally declared. The Germans had to break up their armies, and give up their war-ships and cannon, and all the countries which they had over-run. A conference of all the Allied Powers met in Paris to arrange the terms of peace, and to settle what money should be paid by

Germany as the cost of the War for which she was wholly responsible.

22. Early in 1919, Sir P. Sinha was raised to the Peerage of England and took his seat in the House of Lords in the British Parliament as Lord Sinha of Raipur, being the first Indian Peer of the Realm. He was also created "King's Counsel" and appointed Under-Secretary of State for India. Lord Sinha and the Maharajah of Bikaner both sat, as members to represent India, at the Peace Conference which was held in Paris to arrange a great World-Peace between all nations.

In April 1921, Lord Chelmsford, having done his work in India, returned to England, and Lord Reading was appointed Viceroy in his stead. He had been Lord Chief Justice of England and was eminently fitted to control the Government of India under the new constitution.



LORD READING.

*From a photograph by J. Russell & Sons,
London.*

84. The Indian Constitution.

1. We have seen that, from the year 1858, when the government of India passed from the East India Company to Queen Victoria, there has been gradual but steady reform. Rule after rule has been made, from time to time, appointing Indians, first to help and advise in the making of laws and regulations, and then to share, and take part, in the actual government of the country.

2. In 1909, Indian members were for the first time, as we have seen, appointed to the *Executive Councils* of the Governor-General and of the Governors of Provinces. As members of the *Legislative Councils*, Indian members had, long before this, shown that they could make laws. Now, as members of the Executive Councils they proved that they were also able to help in the working of the laws and rules of Government, i.e. in what is called *administration*.

3. After eight years had passed, the King-Emperor and his Councillors thought that the time had come to go still further, and to entrust still more power—both in legislation or the making of laws, and in administration—to Indians, so that they should not only *help* in the work of government but actually govern.

4. Accordingly, on August 20th, 1917, the Secretary of State announced in Parliament that it was the intention of the British Government to admit immediately as many Indians as possible to the highest places in every branch of the Government service in India, and afterwards, gradually to grant self-government to the whole

of British India (*i.e.* to allow Indians to govern India), as one of the countries of the British Empire. This, he said, could not be done all at once, but only step by step, and it must be left to the British Government to say how and when each step should be taken towards the end in view.

5. Then, as we saw in Lesson 83, Mr. Montagu, the Secretary of State, went out to India and stayed there for six months. He and the Viceroy Lord Chelmsford, visited many parts of the country and saw hundreds of eminent men, Indian and British, and heard what they had to say.

6. Having done this, they wrote their report on the *New Constitution*, *i.e.* *New Rules for the Government of India*. These rules were considered very carefully by both houses of Parliament—the Lords and the Commons—they were passed by them and approved of by the King-Emperor. Then they were made into an Act of Parliament and became one of the laws of the land. This Act is now known as the Government of India Act of 1919.

7. By this Act Indians were given a *part* of the actual government in each of the eight large provinces, Madras, Bengal, Bombay, the United Provinces, Bihar with Orissa, the Punjab, the Central Provinces and Assam. In these Provinces two or more Indians now administered some of the departments of government. They were styled *Ministers*, and were selected by the Governor of the Province from those members of the Legislative Council who had been *elected* to it by the *votes* of their fellow-countrymen.

8. There were many other changes of a similar kind.

All of them had the same purpose of entrusting to Indians a greater part of the work of governing the country. But there were many Indians who felt that these reforms did not go far enough, and who wanted to make more rapid progress towards the goal of self-

government for India.

They found a great leader in Mahatma Gandhi, the most influential Indian of modern times. He was held in high esteem not only by his own people but by the British authorities who often had to oppose his aims and methods.



LORD IRWIN.

9. This nationalist movement for speedier and more far-reaching reforms in the constitution

was very strong during Lord Reading's term as Viceroy, and under Lord Irwin, who followed him in 1926. Lord Irwin was a sincere friend of India and a deeply religious man, who could understand the outlook of such a man as Mahatma Gandhi. One important measure of his term of office was the Sarda Act of 1929, which was meant to do away with the many evils of child marriage. It forbade the marriage of girls under 14 and of boys under 18.



Topical Press

MAHATMA GANDHI.

INDIA and BURMA

in 1940

British States tinted thus:-

English Notes



gress. A third Conference was held in 1932, and agreement was reached on many points. The plans which had been discussed for a new constitution were published in a famous White Paper in 1933. A Parliamentary Committee reported in favour of them in 1934, and the next great step was the passing of the Government of India Act of 1935.

13. This Act was to bring about an All-India Federation in the form of a union of the eleven Governors' Provinces (Madras, Bombay, Bengal, the United Provinces, the Punjab, Bihar, the Central Provinces and Berar, Assam, the North-West Frontier Province, and the two new provinces of Orissa and Sind); six Chief Commissioners' Provinces (British Baluchistan, Delhi, Ajmer-Merwara, Coorg, the Andaman and Nicobar Islands, and the area of Panth Piploda); and any Indian States who might freely decide to join the Federation. Burma and Aden were separated from British India.

14. As we have explained, the Federal Government would control all matters affecting the *whole* of this union—defence, foreign relations, and so on—and each of the Provinces would be self-governing in all other respects. There would be a Federal Legislature, with two Chambers: the Council of State and the House of Assembly. The Council of State would consist of 156 representatives of the Provinces and not more than 125 representatives of the States. In every Province there would be a Provincial Legislature of either one or two Chambers. The number of representatives would vary from Province to Province. A Federal Court would decide any disputes between members of the Federation.

15. The Federation was not to come into existence at once. It would take some time for all the Provinces and States which were to belong to it to have everything ready for the change. When everything had been settled a proclamation bringing the Federation into being would be made by the King-Emperor. Provincial self-government began in April 1937, but the rest of the Act did not come fully into effect, mainly because of the outbreak of the war between Britain and Germany in 1939.

16. In January 1934 dreadful havoc was caused in Northern Bihar and Nepal by one of the greatest earthquakes in the history of the world, which also did much damage in other parts of India. In 1935 there were rejoicings throughout the Empire on the occasion of the Silver Jubilee celebrating the twenty-fifth year of the reign of the King-Emperor George V, but this well-loved monarch died in January 1936. He was succeeded by his eldest son, Edward VIII, who gave up his throne in December 1936. His younger brother, the Duke of York, then became our King-Emperor George VI.

Lord Linlithgow followed Lord Willingdon as Viceroy in 1936.

17. In the meanwhile the chief event in Europe had been the rise to power in Germany of the National-Socialist party, known as the Nazis, led by Adolf Hitler. Their brutal policy of attacking the liberty of smaller nations who were their neighbours plunged Europe into war in 1939. Once more the people and princes of India put all their resources at the disposal of the Empire, and Indian troops were soon winning new glory wherever



KING-EMPEROR GEORGE VI.

Dorothy Wilding.

they met the enemy. By taking part in the defence of Egypt, Aden, Singapore, and other places, they were defending the approaches to India itself. The

*Bassano.*

LORD LINLITHGOW.

politics of peace-time had now to fall into the background, as it was clear that any further great decision on India's constitutional position must await the outcome of the war.

CHRONOLOGICAL LIST OF EVENTS.

Pre-historic age,	Before B.C.	2000
Vedic age,	B.C.	2000-1500
Epic age,	"	1500-1000
Old Hindu age,	"	1000-200
Buddha,	"	567-487
Invasion of Alexander,	"	327
Chandragupta Maurya,	"	321-297
Asoka,	"	272-232
Buddhist age,	"	200-A.D. 600
Indo-Greek kings,	"	250-A.D. 100
Indo-Scythian kings,	"	150-A.D. 400
Sakas or Western Satraps,	A.D.	1-400
Kushan kings,	"	45-225
Gupta empire,	"	300-600
Samudra-gupta,	"	328-375
Chandra-gupta Vikramaditya,	"	375-413
Huns in India,	"	450-528
Battle of Kahrur,	"	528
New Hindu age,	"	600-1200
Harsha,	"	606-648
The Muhammadan religion founded—The Hegira,	A.D.	622
Mahmúd of Ghazni,	"	997-1030
His twelfth expedition—Sack of Somanat,	"	1024
Muhammad Ghori,	"	1190-1206
Early Muhammadan kings rule Delhi for 320 years,	"	1206-1526
Tamerlane or Timur invades India,	"	1398
Vasco da Gama reaches India,	"	1498
Battle of Panipat,	"	1526

Bábar the first Mogul emperor,	1526-1530
Húmayún the second Mogul emperor,	1530-1556
He is driven from India by Sher Shah the Afghan,	1540
Afghan kings again rule in Delhi,	1540-1555
Húmayún returns to India,	1555
Akbar the third Mogul emperor,	1556-1605
The Muhammadan kings of the Deccan defeat the Hindus at Talikota,	1565
Break-up of the Hindu Kingdom of Vijayanagar,	"
English East India Company formed,	1600
Jehángir the fourth Mogul emperor,	1605-1627
English Factory at Surat,	1612
Sir Thomas Roe sent to the Mogul court by James I.,	1614
Shah Jehán the fifth Mogul emperor,	1627-1658
Birth of Siváji, founder of the Mahratta power,	1627
The English get Madras,	1639
The English get Calcutta,	1640
Aurangzeb the sixth Mogul emperor,	1658-1707
The English get Bombay,	1662
Siváji crowned Rajah of the Mahrattas,	1674
Death of Siváji,	1680
United East India Company formed,	1708
Bahadur Shah , seventh Mogul emperor,	1707-1712
Báláji Rao , first Peshwa of the Mahrattas,	1708-1720
Muhammad Shah (nominal) Mogul emperor,	1719-1748
Báji Rao I. , second Peshwa of the Mahrattas,	1720-1740
Mahratta kingdoms formed by Sindia, Hólkar, the Geikwar, the Bhonslah,	1720-1740
Nádir Shah , the Persian, invades India,	1739
Báláji Báji Rao , third Peshwa of the Mahrattas,	1740-1761
Death of Muhammad Shah, Mogul emperor,	1748
Death of Nizám-ul-mulk, first Nizám of Hyderabad,	"
Death of Sahu, second Mahratta rajah,	"
First war between the English and French in India,	1744-1748
Dupleix takes Madras,	1746
The famous siege of Arcot,	1751
The capture of Calcutta by Siraj-ud-doulah,	1756

Battle of Plassey,	1757
First English territory in India—The 24 Parganas— Clive's Jágir,
Second war between the English and French in India, 1750–1763	
Count Lally takes Fort St. David,	1758
The English take the Northern Circars,	1759
Battle of Wandewash,	1760
Pondicherry taken by the English,	1761
Rule of Mír Jáfár in Bengal,	1758–1761
Colonel Clive leaves India the second time,	1760
Shah Alam and Shujá Doulah attack Mír Jáfár—Battle of Patna,
Mír Kásim, Nawáb of Bengal,	1761
The English get Burdwan, Chittagong, Midnapur,
Hyder Ali becomes Sultan of Mysore,
Ahmad Shah Abdali the Afghan defeats the Mahrattas at Panipat,
Death of Báláji Báji Rao, the third Peshwa of the Mahrattas,
Shah Alam becomes (nominal) Mogul emperor,
War with Mír Kásim—Massacre of Patna,	1763
Battle of Buxar,	1764
Lord Clive comes to India a third time—Treaty of Allahabad,	1765
The English get the Diwáni of Bengal, Behar, and Orissa,
Lord Clive leaves India for the last time,	1767
First war with Mysore,	1767–1769
Battles of Chandgama and Trincomalee,	1767
Great Famine in Bengal,	1769–1770
Warren Hastings, Governor of Bengal,	1772–1774
The Regulating Act,	1773
Warren Hastings, first Governor-General,	1774–1785
Treaty of Surat with Raghubá the Peshwa,	1775
Treaty of Purandhar with Nána Furnavese,	1776
First war with the Mahrattas,	1778–1782
Second war with Mysore,	1780 1784

Defeat of Colonel Baillie at Polliloor, and Colonel Braithwaite,	1780
Battles of Porto Novo, Polliloor, Sholingur,	1781
Battle of Arni,	1782
Death of Hyder Ali—Tippu becomes Sultan of Mysore,	"
Treaty of Salbye,	"
Pitt's India Bill—The Board of Control,	1784
Lord Cornwallis, second Governor-General,	1790-1792
Third war with Mysore,	1790-1792
Treaty of Seringapatam,	1792
The English get Malabar, Salem, Madura,	"
Bengal Zamindars given their estates,	1793
Sir John Shore, third Governor-General,	1793-1798
The Mahrattas defeat the Nizám at Kurdla,	1795
Marquis Wellesley, fourth Governor-General, second "Maker" of British India,	1798-1803
Fourth war with Mysore—Defeat and death of Tippu,	1799
The English get Canara and Coimbatore,	"
The English take Tanjore,	1800
The English get the "ceded" districts,	"
The English take the Carnatic,	1801
Completion of the Madras Presidency,	"
The English get the "Dó-áb"—North-west Provinces begun,	"
Treaty of Bassein with Báji Rao II.,	1802
Second Mahratta war (with Sindia and Rághóji Bhonslah),	1803-1804
Battles of Assaye, Argaum, and Laswari,	1803
Delhi and Agra taken—Shah Alam released and pensioned,	"
Treaty of Arjungaum (with Sindia) and Deogaum (with the Bhonslah),	"
Third Mahratta war (with Hólkar),	1804
Battle of Deeg,	"
Lord Cornwallis, fifth Governor-General—Dies in India,	1805
Sir George Barlow, acting Governor-General,	1805-1807
Vellore mutiny,	1806

Lord Minto, sixth Governor-General,	1807-1813
New Charter of the East India Company—Trade to India thrown open,	1813
Lord Hastings, seventh Governor-General, third "Maker" of British India,	1813-1823
The Pindaris put down,	1813
Gurkha war,	1813-1816
Treaty of Sigowli—The English get Kumaon,	1816
Fourth Mahratta war (with the Peshwa, Hólkar, and Nagpur),	1817
The Nagpur army defeated at Sitabaldi,	"
Hólkar's chiefs defeated at Mahidpur,	"
The Peshwa defeated at Korygaum and pensioned, .	1818
Completion of the Bombay Presidency,	"
Lord Amherst, eighth Governor-General,	1823-1828
First war with Burma,	1824-1826
Treaty of Yandabu,	1826
The English get Assam, Arakan, and Tennasserim,	"
Bhurtpúr taken by Lord Combermere,	"
Lord William Bentinck, ninth Governor-General,	1828-1835
Thugs and Dacoits put down—English taught in schools,	" "
Natives largely employed in Government service, .	" "
Mysore under a Commission—the Rajah deposed, .	1838
Suttee stopped,	1832
The North-West Provinces formed,	1833
New Charter of the East India Company—the Com- pany ceases to trade,	"
Coorg conquered and made a part of British India, .	1834
Sir Charles Metcalfe, acting Governor-General,	1835-1836
The Press freed—Increase of newspapers,	1835
Lord Auckland, tenth Governor-General,	1836-1842
First war with Afghanistan,	1836-1842
Retreat and slaughter of the English army in the Khyber Pass,	1842
Lord Ellenborough, eleventh Governor-General,	1842-1844
General Pollock defeats the Afghans and takes Kábul,	1842

War with the Ameers of Sind,	1843
Battles of Miani and Hyderabad,	"
Sind made part of British India,	"
War with Gwalior,	"
Battles of Maharajpur and Punniar,	"
Lord Hardinge, twelfth Governor-General,	1844-1848
First war with the Sikhs,	1845-1846
Battles of Moodki and Firozshah,	1845
Battles of Aliwal and Sobraon,	1846
Panjab east of the Sutlej made part of British India,	"
Lord Dalhousie, thirteenth Governor-General, fourth " Maker " of British India,	1848-1856
Satara made part of British India,	1848
Second war with the Sikhs,	1848-1849
Battles of Chilianwalla and Guzerat,	1849
The whole of the Panjab made part of British India,	"
Second war with Burma—Rangoon taken,	1852
Pegu made part of the British Empire,	"
Nagpur made part of British India,	1853
Birar ceded to the English by the Nizam,	1853
Bengal under a Lieutenant-Governor,	"
Oude made part of British India,	1856
First railway opened in India (1853)—The Civil Service opened to natives (1853)—The Ganges canal made—Electric telegraph—Half-anna post- age—Trade largely increases—Many more schools opened,	1848-1856
Lord Canning, fourteenth Governor-General,	1856-1858
Great Sepoy mutiny,	1857
The East India Company ceases to rule,	1858
India under the Queen of England—The Queen's proclamation,	"
Lord Canning, first Viceroy of India,	1858-1862
Railways, telegraphs, canals, hospitals, schools,	" "
Lord Elgin, second Viceroy (dies in India),	1863
Dost Muhammad dies and is succeeded by Shere Ali,	"
Sir John Lawrence, third Viceroy,	1864-1869

War with Bhutan,	1865
Great famine in Orissa and Western Hindustan,	1866
Lord Mayo, fourth Viceroy,	1869-1872
Department of Agriculture formed—Roads, Railways, and Canals very largely extended,	„ „
The Viceroy killed by a convict,	1872
Lord Northbrook, fifth Viceroy,	1872-1876
Great famine in Bengal kept off,	1874
H.R.H. the Prince of Wales visits India,	1875
Lord Lytton, sixth Viceroy,	1876-1880
Queen Victoria, Empress of India—Great Durbar at Delhi,	1877
Great famine in South India,	„
War with Afghanistan—Yákúb Khán Ameer,	1878-1879
Lord Ripon, seventh Viceroy,	1880-1884
General (Lord) Roberts defeats Ayúb Khán in Afghanistan,	1880
Rahmán Khán made Ameer of Afghanistan,	1881
Import duties abolished,	1882
Municipal government in large towns in India,	1882-1883
Many schools opened,	„ „
Lord Dufferin, eighth Viceroy,	1884-1888
Third war with Burma,	1885
Upper Burma becomes part of the British Empire,	1886
Lord Lansdowne, ninth Viceroy,	1888-1894
Lord Elgin, tenth Viceroy,	1894-1899
Lord Curzon, eleventh Viceroy,	1899-1905
Edward VII., Emperor of India,	1901
Indian Councils Act,	1909
Lord Minto, twelfth Viceroy,	1905-1910
George V., Emperor of India,	1910
Lord Hardinge, thirteenth Viceroy,	1910-1916
Delhi made the Capital of India,	1911
The Great World-War,	1914-1918
Lord Chelmsford, fourteenth Viceroy,	1916
Government of India Act,	1919
Lord Reading, fifteenth Viceroy,	1921
Lord Irwin, sixteenth Viceroy,	1926
Simon Commission in India,	1928

Sarda Act,	1929
Simon Commission's Report—First Round Table Conference,	1930
Delhi Pact—New Delhi inaugurated,	1931
Lord Willingdon, seventeenth Viceroy,	1931
Second Round Table Conference,	1931
Third Round Table Conference,	1932
White Paper published,	1933
Bihar earthquake,	1934
Government of India Act,	1935
Death of King-Emperor George V—Accession and abdication of Edward VIII—Accession of George VI,	1936
Lord Linlithgow, eighteenth Viceroy,	1936
Provincial self-government,	1937
Outbreak of war with Germany, Sept. 3,	1939

